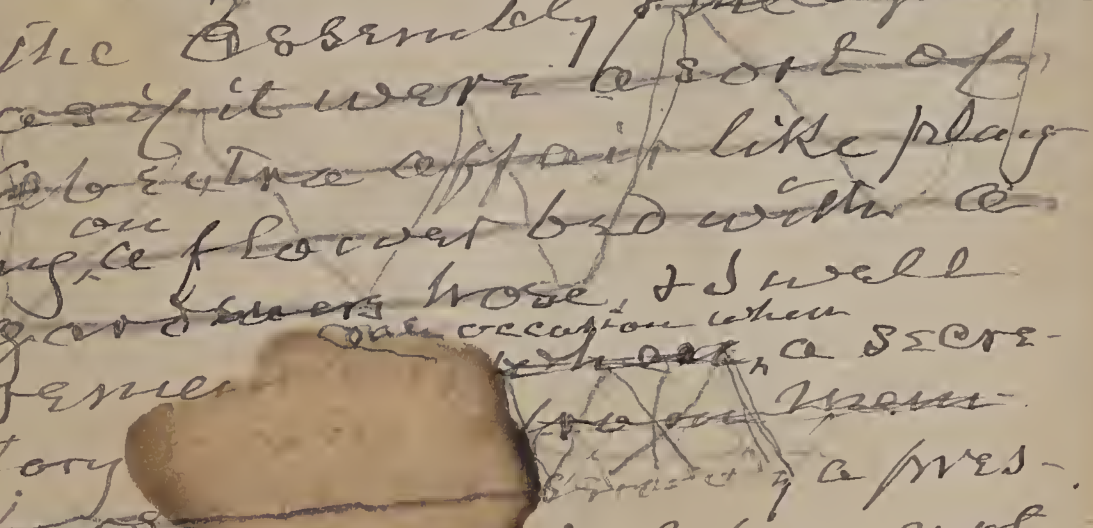
Dr Ellinwood's Address at
General Assembly
Winona, Ind.
1897

Foreign Missions from The Stand Point of a Mission Board

(An address delivered before the General Assembly of the Presbyterian Church at Winona Park May 26th, 97)

Mr Moderator, ~~I was~~ I have been commanded ~~by the Board of Foreign~~ Missions to present the work of the Board of Foreign Missions before this Supreme Court of the Church. – Not so much ~~to make a Mission ary address – there is no lack~~ to give ~~to tell~~ you ~~these~~ details of work ~~of the Mission ary work~~ in the Mission of distant fields – there are ~~eloquent~~ missionaries here who will ~~can~~ do that, ~~better~~ but to present to you ~~the~~ Boards part in the matter – its ~~plans~~ & methods – its difficulties & ~~disc~~ encouragements. & its [illegible] you will not expect [illegible] for ~~flourish~~ ~~[illegible] missionary~~ ~~[illegible]~~ ~~of~~ optimistic ~~representation~~ nor yet a pessimist ~~view~~ but a mingling of light and shade. In that plain unvarnished



Tale. ¶ ~~It~~ is one of ~~the~~ our en-
couragements ~~which we~~
~~enjoy~~ in these late years
that our work is more [illegible] ~~great~~
~~that our missionaries~~ ~~[illegible]~~
considered a part
~~of the work~~ ~~sympathetic re-~~
and not an outside and
~~where~~ [illegible] work
~~ception than at some~~
mendicant scheme which ~~begs at your door~~
~~times in the past~~ there was
comes begging at your door.
when secretaries of
~~the Boards~~ various ~~Boards~~,
~~half~~ merely
were permitted to address
the Assembly ~~& the Synods~~
~~as if it were a sort of~~
~~outside affair~~ like play-
ing on a flower bed with a
~~gardeners~~ hose, & I well
one occasion when
remember ~~the time when~~, a secre-
tary ~~from our~~ [illegible]
[illegible] of a pres-
bytery [illegible] hat for not-
ent of [illegible] speech at
making [illegible] The home side
all. ~~The~~ ~~Home~~ ~~work~~ of Foreign
Missions is more thoroughly
organized now in all ~~the~~ ~~[illegible]~~
~~branches~~ departments, ~~it~~ of the

of the Church: ~~in~~ Syn[illegible]
& Presbyterial Committees mean something & ~~[illegible]~~ & do something;

I have never known the missionary spirit to rise higher than in the convention which was held under their auspices at the opening of this assembly, ~~and~~ ~~great curiosity~~ ~~of the interest felt by many in this body, that if there were no official representative here I believe you would appoint one of your own number to plead for Foreign Missions,~~

And ~~[illegible] of the Board [illegible] of your own [illegible]~~ It is eminently proper therefore that we ~~Accordingly~~ take the ~~whole~~ whole church into our confidence & tell you just how matters stand from our point of view.

Let me speak ~~then~~

(1st) of the [illegible]ation & the difficult pro[illegible] which are your ~~problems~~ as well as ours.

(2d) Of Our ~~superabounding~~ great Encouragements even in these times

(3) Of the specific obstacles we meet, & how they are to be overcome.

(4) Of the Duties of the hour.

¶ And first the

The Situation.

One month ago the Board took up the Estimates of needed expenditures as received from the mission fields, & comparing them with our average annual receipts from all sources. It found a difference of about $175,000 between the demand & the probable supply for 1897-98. The ~~estimates~~ appropriations must therefore be cut down $175,000 below the estimates.

These Estimates were divided into two classes – those which [illegible]tain to mission [illegible]ries & other ex- ori[illegible] are payable in penses [illegible] cannot be cut gold & [illegible] down, & those which cover the salaries of native preachers, the cost of new buildings, rentals, printing, hospitals &c – all payable in [illegible] local currencies. On these last the entire reduction must fall.

The call for new missionaries was not placed in the estimates at all, nor in the schedule of appropriations. It had been decided in advance that no new missionaries could be sent this year except about a dozen to fill pressing vacancies, & four or five to meet the exceptional appeals from Korea; & that these few could be sent only upon the condition that they should raise the funds among their friends to defray the expense of travel outfit & salary for at least two years.

¶ Of the estimates for new buildings, fully 60 per cent were cut out at

(6)

once. And after all these reductions & restrictions it was found that the cut on the native helpers & other local expenses, ~~of~~ ~~the work~~ must be about 35 pr cent. This scale of retrenchment, the severest that the Board has made in many ~~25~~ years, the missionaries were ~~are~~ left to distribute as best they can. They ~~they~~ had been ~~were~~ warned ~~three~~ two ~~3~~ months in advance that the reduction would be unusually heavy, & although the responses were in some cases [illegible] cries of distress, [illegible] do not yet the[illegible] complain of the Board. They ~~feel it~~ understand that while the work, if prospered, must increase in expense the arrears. Besides [illegible] not increased for the last eight or nine years.

¶ The saddest ~~One~~ thing about ~~the practical application~~ of this heavy cut, is ~~ing~~ that it falls almost wholly upon the native ministry & native work. ~~is very depressing~~.

Dr Hunter Corbett who has seen so much of it would tell you that this work of native Evangelists & Teachers is the most hopeful ~~productive~~ of all our agencies, for ~~The millions~~ the reason that the ~~a~~ benighted millions of ~~all~~ the great continents ~~must~~ can best be won ~~be converted~~ by men of their own [illegible] — men who are on their own social level, can fluently speak their languages, & understand their habits of thought, & enter most closely into their sympathies. These men can be employed for one tenth of what it ~~would~~ costs to equip

& send & support a married missionary from this country.

Moreover when ~~then~~ they have cut loose from their old faiths, broken with their kindred & been ~~to~~ persecuted ~~because they~~ for ~~having~~ got in their lot with us ~~they~~ it would seem ~~to be~~ ~~almost~~ like a breach of faith to dismiss them. You would say that here would be about the last place for retrenchment. ~~Yet the Board has no option.~~ Dr Henry Jessup said in a recent letter that rather than dismiss these humble & faithful servants whose [illegible] is so inexpensive, we might better recall some of our missionaries & he added that were they in this country where they could turn aside for a time, to some other pursuit they would feel like doing it in order to avoid

this dire necessity. A ~~month~~ few
weeks ago, after much hesitation
the Board decided to return
one of the Persian Mission
aries who ~~was~~ is now in this coun
try; but after the Missionaries
had learned of the heavy
cuts which ~~were~~ must be made
in the employment of the
native force, they called a re-
quest not to send him.
Two messages have come from our western Shanting
~~stations one of our largest~~
~~And one~~ of ~~our~~ saying ~~says~~: "If sending more
(1) missionaries
men involves a sacrifice
of the native work don't. send them

~~Sometimes it is~~
~~Sometimes~~ the Board really
¶ But is the Board ~~shut up~~ to these sad alter
shut up
(2) natives? Yes, for the sim
ple reason that it has no
arithmetic by which two & three
will equal five, nor can it
pay its dues with "fiat
money" of any kind. ~~It is its appropria~~
"And it" ~~Nor~~ cannot willingly
~~And. And it cannot~~
contract further ~~debts~~
indebtedness. The churches
are sick & tired of debts & the
Boards are more weary still. The one thing which
I think is most deeply im-

pressed Foreign Board is that this yawning abyss between receipts & expenditures must be closed. The sacred honor of our church & of the whole cause of Christianity demands it. I have heard it said that it is a good thing for a Board to be in debt, that this stretching of the cords ~~it~~ is the only way of getting ahead. But I believe that it is becoming a scandal. The parading of great mission debts through the secular as well as the religious press is humiliating to the ~~church~~ cause of Christ. It is regarded as a sign either of administrative weakness or of apathy or and scepticism on the part of the church, ~~the enemies of the truth point to it as a proof that the church is moribund~~ It is carrying the banner of the cross at half mast, & that year after year. The enemies of the truth point to it as a proof that the church & Christianity is moribund or an expensive ~~a failure~~ failure.

But Moderator & Brethren how shall the breach be closed? Shall the Board go on reducing its

appropriation: ~~which you~~ which year ~~know must always be~~ know must always be made in advance. ~~made in advance?~~ ~~Our~~ Our totals ~~appropriations~~ for the coming year are, nearly a hundred thousand less than we made in 1894. Should we have made them $97.000 lower still so as to wipe out our debt? If we have reduced $100,000 will the Churches ~~you~~ not meet us half way by ~~paying~~ extinguishing ~~out~~ the $97.000? ~~They will~~

We would gladly feel that the whole church is taking up this grave problem. We are but your servants.

But in delivering this plain ~~unvarnished tale~~ statement I must not fail to mention some mitigations in the situation. Thirty two thousand of our deficit is an old debt with which the year began. & $58.000 is

s~~aid~~ is due to a falling off in legacies—leaving still however a decline in the gifts of the living membership of the churches. And if the work is to be conducted on a safe basis it must depend upon the living & not on the fluctuating provisions left by the dead. The salaries of ~~two or three~~ a hundred national preachers must not depend upon the question whether some one has or has not left a generous legacy.

St. Andrews, N. B.
THE FAVORITE RESORT OF THE PROVINCES.

¶ ~~But~~ Our exhibit would have been much worse but for a very encouraging response to our appeal for a special ~~Easter~~ offering in the month of April for which we render hearty thanks. ~~of April~~. As a result that month advanced nearly $150.000 ~~$47.000~~ beyond ~~upon~~ the gifts of April 1896. Thus saving us from the debt of $150,000 which we had feared. May we not hope that that was a ~~hopeful~~ turning of the tide & a harbinger of better things to come.

¶ If I were to assign special causes for ~~the~~ the falling off of ~~the~~ Foreign Missionary

contributions. they would be
such as these: (1) The low financial
condition of the country which
has seriously affected all our ~~be-~~
Boards and all benevolent institutions, (2) The
increasing luxury ~~of the times~~ of the church, the multiplication of new wants
~~of the church~~ & the consequent
advance in the cost of living.
~~increase~~
~~in which case economy~~
~~is most heavily~~
~~[illegible] benevolence~~, together
~~upon~~ (3a) a
~~with that~~ weakening of conscience
conviction of ~~import~~
in regard to Christs cause.
(3) The multiplication of out-
side ~~missionary~~ schemes
~~the mission~~
which claim
~~any~~ to have some connec-
tion with missions, on which
urged by ~~some~~ personal pleas
divert, tens of thousands of dollars
from the authorized work
of the church. (4) ~~the appeals~~
~~which which have been~~
~~made for the sufferers in~~

~~Armenia & for famine stricken India has drenched upon foreign missions especially because these also being foreign are considered a part of the Call. Missionaries~~

But ~~I seem to hear the~~ some one may ask ~~question~~ whether in these ~~such~~ hard times ~~of stringency~~ the Board is as economical as it should be? ~~in the use of funds?~~ Does it use the gifts of the Church wisely? Well I can only say that never ~~during~~ ~~in my long continuance connection with the Board~~ before has it given so much attention to this very thing. It is constantly studying methods & policies, and once every year its officers & members meet in Conference with those of twenty other ~~Boar~~ Foreign Missionary Boards & Societies of the

United States & Canada for a comparison of methods & a discussion of ~~scales~~ ours of expenditures. The missionaries will tell you how closely even small items in the estimates are ~~sometimes ch~~ examined; and another thing which you will be curious to know: the Board ~~it~~ scans its home expenditures as well as those on the field, & is ever ready to ~~receive~~ welcome the most thorough ~~commenting~~ any investigation ~~with marked politeness~~.

As you know the Board has always been considered a ~~very~~ conservative body ~~too much so, some have thought~~: it has never rushed into reckless advances: it has never reported a debt tho' was not due entirely to a falling off in receipts.

It has been careful

about ~~the~~ Employing a superfluous ~~to~~ force in the Home Department, though to some who know nothing of the variety & complexity of the large work it may seem

Two years ago, Dr H H Jessup spoke at length upon the ~~subject~~ work of the Board ~~in two years~~ ~~since~~ before the Assembly at Pittsburgh & I need not enter upon the ~~here~~ subject here.

~~of the is~~ ~~The best way to get at~~ ~~Let the best would be to ask the facts of some of the members of the Board who serve on committees, or returned missionaries like Drs Jessup or Dennis or laborers or ~~the total~~ any others who have witnessed the ~~perennial~~ ceaseless rush at the Mission Rooms, or ask your Standing Committee to show you the minutes of a years transactions, or~~

~~better still pay a three days personal visit to that imaginary Saint's rest at 156 Fifth Ave.~~

¶ I said that the Board ~~was~~ was conservative; it is at the same time discriminating. It never cuts down missionaries' salaries—you cannot desert men in the Enemy's country, but it does guard against those new forms of ~~special~~ incidental expenses of newly invented wants which spring up in this age ~~of countless inventions & of [illegible] expenses great~~ ~~of many wants. It is [illegible]~~ ~~[illegible] of the last~~ ~~and that the same volume of work shall not in this [illegible] become more & more [illegible] way increase in expenses [illegible] swallow up [illegible] increase in the gifts of the church~~

The Board never diverts funds given for current work to any other object: the Churches may feel safe on that score. On the other hand it never facts to carry out the ~~wishes~~ ~~written~~ known wishes, written or ~~unwritten~~ otherwise expressed, of those who have bequeathed money for permanent objects. Here also the ~~friends~~ friends of Foreign Missions ~~may~~ are ~~feel~~ are safe. [illegible]

19

* As to general fidelity I have ~~been~~ been connected with the Board ~~since~~

from the days of James Lenox & R. L. Stuart, of Robert Carter & William E. Dodge, of Wm A Booth & Robert Lenox Kennedy of Judge Van Vorst & Geo S. Coe,—down to the present time, & I have never known a body of the same extent which embraced so many of the ablest ~~& noblest of men~~ most disinterested of men.

I have often ~~been surprised~~ admired at the fidelity ~~with~~ with which ~~[illegible]~~ Bank presidents, Railroad directors, lawyers & ~~judges~~ & Senators ~~[illegible]~~

* merchant princes ~~[illegible]~~ & pastors turn from their own affairs twice ~~each~~

every month ~~to~~ & spend from two to three hours on perhaps ~~from~~ thirty ~~to~~ or forty items of business —to say nothing of the exacting claims of important committee work at extra sessions.

This work is done carefully & conscientiously & with a strict regard to the will of the church. ~~In twenty six years of service~~ I have never

~~they have carefully forecast them on sound business principles & in strict fidelity to the Assembly & the churches.~~

~~In 26 years of service I have never known the~~ ~~there~~ ~~detected in the Board~~ seen the slightest disloyalty to the Assembly except in one thing: ~~It has never~~ The Board as a rule has not felt warranted in carrying its appropriations up to the full measures which the Assembly has repeatedly recommended.

Now I am giving this plain frank talk because we want ~~the whole~~ the churches to know the Board & know its vast & complex work. ~~One~~ The one thing which it seems impossible for people to understand is that on the mission fields we are undertaking all the lines of work which here at home are assigned to six ~~or eight~~ different Boards. Nay it includes certain eleemosynary objects- ~~such as~~ hospitals dispensaries, orphanages &c, which at home are carried on outside of the church. ~~It must also includes the work of Bible societies, Tract Society, Sunday school Missions work~~ & it must do all this with the proceeds of one annual collection. Is there anywhere else ~~in the Universe~~ so marked an inadequacy, so ~~pitiful a misfit. Pardon [illegible] to add, so [illegible] an abdication of~~ To show ~~[illegible]~~ how remote in the concentric ~~an orbit of ours~~ circles of our Christian economy, the cause of Foreign missions lies take case one of our most prominent city churches. It begins of Course with its own support. Then "comes its Sabbath school" & ~~Next~~ other forms of congregational ~~local~~ work, Next are its branch chapels & mission schools, Together with various ~~its Home~~ homes & hospitals, ~~Next City Miss~~ all need collections. Then comes the Presbyterial Church Extension Committee with larger demands & after that Synodical Home Missions; & that is followed by missionary Boards representing Home missionary work in all forms for the country at large, and all supported by collections, and then outside of all these in the dim far distance is the lone star of Foreign Missions. so far off that ~~which~~ multitudes of church members don't believe in it at all. We see it as one & treat it as one though as I have shown it is a whole solar system in itself embracing all the needs of humanity that we have here, And the hard thing is to make the ~~whole~~ Church understand that remote as it is, it is not beyond the reach of the redeeming love of God in Christ nor beyond the behest of the great commission,

But secondly we have great encouragements.

4 ~~But I spoke of a brighter side of our work~~. We find ~~Then~~ ~~See~~ we take a broader view. What we need in this time of special ~~These are shared~~ ~~discouragement is perspective~~ difficulty is perspective.

When God would inspire the faith of Abraham he called him forth to gaze upon the broad expanse of the starry heavens which ~~as~~ symbolized the greatness of his blessings to come, & He often cheered His desponding prophets by pointing to the mighty works of the past. ~~as proofs parts of His one great scheme of grace~~

And so we are to look forward & backward if we would measure aright the grandeur of this work.

~~Then~~ Let us consider our own history ~~work~~ as a Church missionary for the last sixty years, for it is just sixty years since the Board adopted ~~took~~ the Western Foreign Missionary Society of the Synod of Pittsburg & became the Board of the General Assembly. The man who was the first Foreign Missionary appointed even by that Western ~~Soci~~ Society—Dr. John C. Lowrie— ~~Missionary Society~~ still lives ~~in the person of Dr. John C. Lowrie.~~ to behold what God hath wrought in ~~the whole~~ our thirty missions, 110 stations & 800 out-stations. ~~thirty great missionary fields~~ with their ~~with nearly~~ 700 missionaries & eighteen hundred native agents; ~~& nearly 2000~~ ~~[illegible] native teachers & [illegible] helpers;~~ viz 560 [illegible]

Twenty six years have passed since the two branches of the Church were reunited, and ~~& took up our common missionary~~ work. ~~It has~~ Since that time it has been my high privilege to ~~have some humble part~~ be connected with the Board & to closely observe ~~the~~ its work ~~Especially since that time~~ both on the home side & on the mission fields. Our native churches have increased about tenfold. ~~in that time more than ten fold in all~~ & new missions have been opened in Mexico & Guatemala & ~~North~~ in ~~[illegible]~~ Chili & Northern ~~Northern~~ Brazil & in East Persia & the German Possessions of West. Africa in Central India & Hainan in West Japan & Korea, while all our older missions have been extended into new territories, with a greatly increased number of Stations & outstations."

If you consider the thought & prayer & labor which have been given to the inception & the continued administration of ~~to~~ these great missions ~~in the last sixty years~~ the greatness of the task ~~of~~ accomplished by your Foreign Board in these last sixty years will appear.

But let us enlarge our perspective still further & include the work of all ~~Foto~~ Missionary Boards & Societies & sum up their total results for their work is so essentially one that the success of each is the common stock of all. If the Presbyterian Board had done nothing or should now withdraw, the aggregate of missionary success would

present a spectacle ~~at~~ which angels ~~would~~ would behold with joy & in which it would be a calamity to any church not to have had a part.

We are to hold in New York in the spring of 1900 - only three years hence an Ecumenical Missionary Conference like that held in London in 1888, and we are near enough now to give you some of the statistics which will then be reported ~~then~~, the statistics ~~[illegible]~~ of a century of Missionary work. There will be ~~[illegible] reported - 27~~ about 270 Boards & societies working side by side in the ~~broad~~ great world field.

26 27

~~[illegible]. There will be in~~ ~~the field~~ within over 13,000 missionaries + 60,000 native preachers + helpers.

The great panorama will embrace nearly 4600 Stations & 15,000 outstations scattered over the continents & the islands of the sea. In more than 400 languages the Bible ~~would~~ will have been published in whole or in part aggregating many millions of pages ~~100~~

In mission schools & colleges a million of pupils are already ~~being~~ taught & in the native churches are nearly a million & a quarter of communicants & nearly five millions adherents.

of pages. (28) There are [illegible] missionary hospitals & 700 dispensaries in which two & a half millions of patients are treated annually. Aside from the direct relief which is thus given, thousands of native physicians and nurses are trained ~~of~~ in these institutions so that gradually a ~~rational~~ true medical science is being introduced into [illegible] nations. Who can form any just estimate of such a work! We hear much or read much of altruism in our time but where is the highest & purest altruism so illustrated as in this stupendous work?

But the greatest results of all are those which transcend all arithmetic. Take India, what has wrought the wonderful moral

The Great Religions of the East

The Ancient Phoenician Faith

(1) What was the faith of the Phoenicians?
Ans. It was at first Monotheistic, then it became a degrading Polytheism. Renan insists that the names Elohim, Adonai, Baal were applicable only to One who was supreme & alone. Elion, the name of the Deity of Melchizedek is rightly translated "The Most High God."

(2) What difficulty is there in deciding what is genuine in the history of the Phoenician faith? Indebted [illegible], Philo Byblius to whom we are [illegible] so called translation of the only reliable historic record has probably read many things into his translation from Jewish sources, such as the story of the flood. Still it is a question. (See Ancient [illegible] p 94)

(3) What fact gave character to the Phoenician faith? The country which in Spring especially was so glowing & beautiful gave an all satisfying charm to human life & helped to develope a sensuous religion. What [illegible] the religion of Tyre & Sidon was the cause the religion voluptuous & sensualizing ever the more [illegible] it led to a [illegible]. The [illegible] refined its sensuous language but they refined its [illegible]; an aesthetic element took the place of shameless coarseness. The Goddess Ashtoreth was a name for the female manifestation of the One god Baal, was the counterpart of the Hellenic Venus. She represented [illegible] but not Grandeur.

(4) What then was the influence of this worship of the female productive energy? It led to immoral & dissolute [illegible] rites. The temples were full of prostitutes & [illegible] women were regarded [illegible] religious duty

5] Was this worship of the female energy a principle or usage derived from the Saktiya philosophy of India? There is no evidence of the kind. & ~~t~~ seems only to have been a worship of the principle of life and of what seemed to be the production of life. There was connected with this the opposite rite of sacrificing first born children. Once demoralization led to another. Cruelty followed lust in the downward tendency of the faith. The Phoenicians add another to the many proofs that heathen religions tend downward. The judgments of the Old Testament was pronounced against the horrible sacrifice of children in the arms of Moloch. The very name is a synonym for unutterable cruelty.

6) What objects of nature came to be worshipped?

Thus (a) The heavenly bodies. That the sun was regarded as a representative of the Supreme appears in the Myth of Adonis. The death and the resurrection were symbolized by the rising & setting sun.

(b) They also worshipped mountains & "high places". The inscriptions record such names as "Baal Hermon" & the "God Lebanon". Tacitus says that Carmel was "at once a mountain & a god".

Some of the gods of similar races of Egypt were added to the Phoenician Pantheon.

(7) What points of comparison between the religion of the Phoenicians & those of other nations?

It was less symbolical than that of Egypt & was more cheerful. It lacked the servile fear of demons which haunted the Zoroastrians. It had nothing like the Philosophy of the Hindus though Pantheism appeared in faint outlines. They had little concern for the future life. They were not wholly without it.

8] Describe the ancient temple of Eshmun at Beyrout. As supreme over the Cabirim or seven subordinate gods, Eshmun was known as the "Eighth" and to him the temple was trans

His altar was placed on a platform which rested on 7 towers. Images of lions & serpents surrounded his image (Ancient World etc, Pressensé p 101)

[9] What pair of deities were worshipped by the Phenicians? Ans Baal & Baaltis or Astarte. Baal was the sun god. Baaltis was the goddess of the starry firmament. She was also the goddess of productiveness, animals & vegetables. The Venus the evening star was sacred to her. Among animals the goat was sacred to her on account of its lasciviousness. Then women consecrated themselves to lust for her sake. All marriageable maidens were required to present themselves in her temples for ravishment by the frequenters of the temple. Even after marriage it was meritorious for women to do the same. This religious prostitution of women was carried to Cyprus & other Phoenician colonies on the Mediterranean. Unclean symbols were used in orgies & processions. Carthage, Crete & Sicily bore traces of this corruption. (Ebrard's Christian Apologetics Vol II p 338)

[10] What other deities were worshipped? Ans Moloch & Astarte. Moloch represented the sun in its intenser heat. He was represented as a man with the head of [illegible]. To appease his wrath (symbolized by intense heat) boys & girls must be sacrificed. The higher their rank the more acceptable. Hannibal the Carthaginian once sacrificed 3000 prisoners to Moloch. When Agathocles defeated the Carthaginians, they took it as a judgment of Moloch & thereupon sacrificed 200 of their noblest children. See a similar desperate sacrifice by the King of Moab (II Kings III, 27). To Astarte pure maidens were sacrificed; men castrated themselves in her honor. These men went about the country in women's dress [illegible]. This is the mutilation possibly referred to in I Kings XVIII, 28. Ebrard (Apol II vol p 340) refers this union of impurity & cruelty to a diabolical frenzy of rebellion against God & all moral instincts.

[11] What other god still was worshipped by the Phoenicians? Ans, Melkart a god of the sun representing his benign influence in purifying the air as Baal represented the sun's productiveness & Moloch his destructive heat.

12] What myth had the Western Colonies about Mel (6)
Melkart? Ans that he erected for himself as monuments the two pillars of Hercules at Gibraltar. He also came to be worshipped as Adon afterwards Adonis of the Greeks (Adon meant Lord.)

13) What was the myth of Adonis? Ans that he was cut off in his youth by a boar encountered in hunting. This symbolized the fact that the Summer Sun is cut off by winter.

14) What is the relation of the term Phenicians to that of Canaanites? The latter were only the tribes in the land of Canaan. Phenicians included Canaanites also Phenician Colonies in Egypt & elsewhere westward.

15) How early are the Phenicians named on the Egyptian monuments? Ans As early as 1600 B.C. they must have existed 2000 B.C.

116) What dispute exists as to the origin of Phenicians or Canaanites? The Old Testament makes them children of Canaan son of Ham — therefore Hamitic, but their language was Semitic. Linguists have therefore contested the witness of the O.T. — also the Canaanites resembled most closely the heathen Semites of the Euphrates valley in their religion. ~~Infidel~~.

117) What is Ebrard's ground? Ans that Baal worship was introduced among the Canaanites (Hamitic) by the Semites of the Euphrates Valley — that Nimrod a Hamitic leader who had gained great renown as a hunter of the lions & tigers which so infested that valley had been raised to the throne by the joint suffrages of neighboring Semites & Canaanites introduced the worship of Jehovah — that the Semites revolted after a time, banished the true religion & like Charles II of England went to the opposite extreme of lust & impiety. Thus arose the most terrible of all heathenisms. The Canaanites learned both the language & the religion of the victorious Semites & retained both.

18) What proofs does Ebrard adduce? Ans he cites Melchisedek & Abimelek who were Abraham's friends & worshippers of God, to show that in Abraham's time the Canaanites were not idolaters — 400 yrs later in Moses' time they were.

Ebrard regards the facts that are recorded in the ⑤
14th chapter of Genesis as exceedingly instructive
on this point, viz that Abraham was confederate
with the Canaanite kings four in number against
the five Shemite kings who attacked them from
the East. Already the Canaanite kings of the vale
of Siddim (Sodom) had been twelve years under
the dominance of Chedorlaomer king of Shinar
& in that time had been poisoned with Baalism
& Sodom was already very wicked. The king of Shinar
came to punish them for rebellion & Lot became
a prisoner with others when Sodom was sacked
Abraham put to route the Eastern invaders &
rescued Lot. Among those who rendered him
thanks was ~~the~~ Melchisedek of Salem who [illegible]
worshipped Jehovah.

19) What was the point of entrance then for the religion of Baal? Ans Sodom — And the door Baal relig[ion]
was entered solely by the [illegible] Thus is
[illegible] by the Shemite language [illegible] scriptural state-
explained & sustained the Canaanites were Hamitic
-ment that the Canaanites speaking Shemitic language
Though Israelites & speaking [illegible] south of Gaza in
Abimelech of Gerar's lands worshipper of the true God
like Melchisedek a worshipper of the true God.

20) What lesson is taught by the fact that during the
400 years that Israel were in Egypt Baalism spread in
all Canaanite tribes? It is only another
example of the tendency of mankind to yield to the [illegible]
[illegible] of Satan and to develope
[illegible] downwards rather than upwards. Even
the descendants of the two incestuous daughters
viz the Moabites. "Thus says Ebrard Moses [illegible]
we found the condition of the Canaanite nations
to become of utter pollution."

21) How is the same corrupt religion supposed to
have reached the Phoenicians (Western Canaan-
ites)? Also from the Euphrates Shemites either
in this general diffusion or at an earlier day
not before 1900 B.C. (Ebrard, Apologetics Vol. II, p. 35)

Babylonians & Assyrians

22] What is the importance of the Assyrian & Babylonian inscriptions deciphered by Rawlinson? Ans. They speak for themselves of the earliest faith of these countries. Among them is a clay tablet which gives a part of the account of the creation & they speak once also of one god "Ilu". This is generally admitted to be a fragment of the earliest tradition. It runs thus

"The whole day thy God thou shalt approach
Sacrifice the flower of the mouth, the image in
to thy God's heart engraved, in thou hast,
Hand long to the image a [illegible]
Supplication humility bowing of the face
[illegible] thou give to him [illegible]
[illegible] also with the other gods straight"

Further [illegible] conclude from this that the earliest Babylonians worshipped one God "Ilu or El". But says Elmer they early fell into idolatry [illegible] gods "the good gods".

23] What were ~~the~~ among the early polytheistic tendencies? Ans. (a) To the worship of the heavenly bodies & (b) the deification of kings & heroes. This became very prominent among oriental nations, long common.

But still the idea of one supreme god was not lost. "Bel" as he was afterwards called, was looked upon as the "Father of God the Creator Father of Gods, the Prince of the Universe.

24] What other gods among the Babylonians? Ans. "Anu" a god appearing as a man clothed in the skin of a fish. He taught men the arts. Anu with Bel & Hea was considered a Trinity. From 1300 B.C. when the Assyrians gained control of Babylon Asshur the god of fire was also worshipped. He appears in monuments as a bull with a man's head.

25] Give some fuller account of the "Creation Tablets" found by ~~Rawlinson~~ Geo. Smith. In 1872 the Chaldean account of creation & of the Deluge was found by Mr. Smith in the library of Assurbanipal. That of the creation was too seriously mutilated to be [illegible] translated. Anu & a family of gods ap-

After the Fall of man the tablets allude to convulsions of nature & a conflict between good & evil under the form of a serpent. A cylinder now in the British Museum represents a man and a woman by a tree & stretching out their hands toward its fruit while a serpent appears behind the woman. This of course coincides so far with Genesis.

26) What do these tablets reveal concerning the Deluge? The story given by Kisuthrus the Chaldean King is made out very perfectly by the aid of fragments of a national poem found in the library of Assurbanipal. Kisuthrus is said to have been the last of the antediluvian Kings. He was the Noah of the flood. He gives the commands of the gods thus—

Make a ship after this
... I destroy the sinner and life
cause to go in, the seed of life all of it to the midst of the ship.
The ship which thou shalt make,
600 cubits shall be the measure of its length and 60 cubits the amount of its breadth & hight.
... into the deep launch it &c. (For a transcript of the entire tablet see "Ancient World & Christianity" De Pressense page 28)

There are many embellishments & the names of many gods or secondary divinities are given as dramatis personae, but the essentials correspond with the account in Genesis — the rain, the ship, the select company of men & women, the animals, the seeds of plants. The dove, the mountain, the altar & sacrifice &c

There is also an abridged account given by Berosus taken from the Sacred Books of Babylon.

27) What items of interest are given of Chaldeo-Assyrian ~~cus~~ customs & beliefs? Ans. They had

laws which extended protection even to slaves.
& there was a regular system of taxation. Family
ties were strong, parents were honored. The desertion
of a child was punishable by imprisonment.
Woman had not equal rights with men. The great
monarchies had not ~~then~~ yet come. And the worst
cruelties toward children were yet unknown.

"The primitive faith only existed in the legends &
traditions. The religion was animism. Demons
were innumerable. In the monuments of Nin-
eveh discovered by Layard are countless refer-
ences to conjuring & exorcism of evil spirits
from mountains & marshes & the sea, & the
healing of the plagues which they inflict. All
possible evils are ascribed to them. Charms
were potent & multiplied & fire was a most
benign power well nigh worshipped.

There were points in common with the re-
ligion of the Avesta only the dualism was
not so distinct & polytheism was manifest.

There were many gods & many of these had
wives. There were at least three trinities of
male gods & one of females. Such was the
heathenism of Nineveh probably when Jonah
— the first foreign missionary of Bible history
was sent to preach.

A great King's conquests brought many
tribes into one empire. Divine honors were
claimed for monarchs.

28) What is Ebrard's theory of the apostasy of the Shem-
ites of the Euphrates & the Western Canaanites?

In substance this. (a) Nimrod a Hamite gained
such renown as a conqueror of wild beasts that
he became ruler over both Shemites & the Hamite
Canaanites who dwelt near them. (b) The Shem-
ites of Accad rebelled against the Hamite rulers
& rejected their worship of Jehovah. (c) The Hamites fled
to Canaan to their kindred tribes but the Shem-
ite Kings followed & subdued them in the vale

of Siddim (Sodom). For 12 years the Canaanites (c)
of Sodom bore the yoke of these Eastern Shemites
& were brought into their worship & vices. They then
rebelled & Chedorlaomer & other Kings appeared
against them & bore them away as prisoners. Lot
was among the prisoners. (d) Abraham raised a
force of retainers & vanquished the Shemite King
& brought back the spoil. But Sodom was hope-
lessly corrupted. One of the vices to which the Sod-
omites became addicted took name from their city.

At that time most of the Canaanite tribes were
worshippers of the true God probably as Melchisa-
dek & Abimelech would indicate but (e) between
Abraham's time & that of Moses (400 yrs) all the
Canaanites, the Phoenicians included became
worshippers of Baal & the other Shemite gods &
fell under their vices.

[29] What special importance attaches to the study of the
Canaanite faiths? Ans, They hold a peculiar relation
to the Old Testament. The worst type of heathenism
ever known was brought into direct contact with
the religion of Jehovah. The latter was set to over-
come the former. In this fact the severity of the Old
Testament on this finds its explanation. No less
radical measures would suffice. From Deut
XXIII-17 we find that the introduction of prostitution
in the Baal temples had already appeared & could
scarcely be kept out of the Jewish temples. In II Kings
III-27 are evidences that the Moabitish descendants
of Lot had fallen into the horrible crime of sacrificing
children to Moloch. In 1st Kings XVIII 28 is proof that
the Phoenician Jezebel had introduced the castrated
dancers who mutilated themselves in honor of Astarte.
In 2d Kings 23d chapter it appears that the high places
which Solomon had built to Astaroth & the abomina-
tions introduced with the Baal worship of Jeroboam
were cleared from the land by Josiah. Even
near the temple were houses of prostitution in
which Sodomy was practiced (7 verse) and 1st
Kings 14-24 shows that the same abomination
was introduced by Rehoboam, as early as the
commands in Leviticus 20th 2d it was made a capital

crime. From Jeremiah 32. 35 it appears that (10) incense was offered to Baal & sons & daughters were driven through fire to Moloch in the Vale of Hinnom.

It was such sins as these that explain the wars of extermination against Canaanites & destructive judgments against Israel. The downward tendency of mankind in religious worship is shown in the fact that even Israel after all that they had witnessed could scarcely be kept from these abominations.

The Religion of Egypt.

[30] What singular tradition is given by Manetho

Ans. That the god Ptah first of all ruled 9000 years entirely alone. There was no other god. (Monotheism!) He is known on the inscriptions as the "Father of the Gods", the "Lord of the heavens", "Father of men".

He is represented (a) as a naked child to denote the beginning (b) as a ruler with a sceptre & a Nile-meter. (c) as an egg balancing itself on a potters wheel. The scarabaeus rolling his earth ball was sacred to Ptah as indicating the creation & rounding of the Earth. Ra his son was the god of the Sun's disc. The cat was sacred to him because the pupil of her eye ~~advances~~ enlarges with the advancing day. Ra as the dispenser of life was the father of Egyptian Kings. As the Morning Sun Ra dispenses light & health, at night he passes through the 12 gates of night under the Earth rebuking evil spirits.

The goddess Neith was worshipped in Sais as the conceiving & producing nature power. She was associated with Ptah.

[31] What difference between upper & lower Egypt?

The Ptah of Lower Egypt was known as Ammon in Upper. The myths were much the same.

Kneph was worshipped at Syene as the god of the Nile. He regulated the rise & overflow.

Osiris & Isis were children of Set & Nut. Osiris taught Egypt agriculture. He was slain by 72 warriors. Isis in grief reclaimed his body.

Egyptian myths are bewilderingly allegorical.

For example Osiris though represented as dead (11) was intensely alive & became Supreme in the lower world. On the other hand Amun though Supreme was subsequently blended with Kneph as Amun-Kneph & was represented by a green image with a ram's head & two pair of horns around which a serpent was coiled (Ebrard Vol II p 265) Again Set was in the earliest records a war god, but he came to be the god of all evil. Satan.

32) What element of pantheism appears in this faith? Ans. Every human soul was regarded as a part of Osiris & its highest aim was to be reunited with him after death. Their bodies belong to earth, their souls to heaven & their persons to the lower world (Ebrard Vol II p 266). But a 3000 years purification was necessary before the disembodied spirit can be united to Osiris. During that long period the body must remain as a mummy. "This says" Ebrard "is an outline of the sporadic characteristics of the older Egyptian system. We find in it still the spiritual conception of deity [illegible] nature - not yet that [illegible] tion of deity [illegible] this the conception which ~~[illegible]~~ gradually [illegible] loses God in nature". We find even here a pantheistic tendency". The visible world is a manifestation of deity as Ra is a manifestation of Osiris.

33) What poetic myth concerning Ra (the sun disc) was that every morning he is born anew that every day he rides through the celestial [illegible] [illegible] the planets as stars that in a golden chariot [illegible] the constellations ~~[illegible]~~ the [illegible] night he [illegible] the ocean in a ship.

34) Was Osiris then the creator of the world? Not the creator but the soul of it. Emmanuel de Rougé has [illegible] that in the earliest period the Egyptians worshipped the one god - the one being who alone lives, "who has made all things & who alone has not been made". He was known by different names. (Ebrard Vol II p 270) This unity finally passed into a sort of trinity of emanations e.g. Atum the [illegible]

proachable deity, Chepher the Scarabaeus as a symbol of the self creating Father, and Ra who manifests himself in the Sun. This is a trinity of emanation. In Memphis a father and a mother were associated & many deities were the offspring. "And so" says Ekford, the transition is clearly marked from primitive monotheism to emanational polytheism", ~~a tex~~

35) What special passages from Egyptian records attest an early monotheism? Ans (a) A text belonging to a period 1500 years before Moses, says "He has made all that is: Thou alone art, the million owe their being to thee", He is the Lord of that which is & of that which is not". (b) From a writing of the period 3500 B.C. says "The operation of God (neter) in creation is a thing that cannot be understood". (c) Another writing 3000 B.C. says "This is the command of God! [illegible] in conformity with the creation. The eating of bread is in conformity with the ordinance of God, can one forget that his blessings [illegible] if one gives way to oversinning [illegible] Thou God who created him in his [illegible] pride [illegible] humiliation. If thou bloom [illegible] brings on him [illegible] the love of God are a prudent man [illegible] quoted by a later papyrus These passages are quoted [illegible] known as the Prisse Papyrus (date 2300 B.C.) now in Paris. These dates by the way, entirely dispose of the theory that Egypt borrowed her faith from Hebrew which can trace nothing written farther back than ~~[illegible]~~ 300 B.C. & which had no [illegible] earlier than from 1500 to 2000 B.C.

36) What remarkable record corroborates the story of Joseph in Egypt? Ans. The Papyrus Harris tracts — found to be a proclamation written by [illegible] Rameses III. He was evidently no friend of Joseph & his "relations". These are samples. Egypt had fallen into decay. Every man did as he pleased. Thereupon other times came in the years of famine. A Syrian captive made himself a prince among them. He brought the whole land into subjection to him. He gathered together his companions. He plundered the treasures of the land.

The Ethics of the Egyptians

34 What was the characteristic tendency? Ans. To a much greater seriousness than that of their Phenician neighbors or of the Greeks on the other. "A grim earnestness" is the phrase of Ebrard. Even to the invasion of Cambyses they were strict monogamists) their civil life was orderly.

35 What of their eschatology? They believed in a future judgment. At death the soul of the dead descended into the lower world & appeared before Osiris who sat on a throne surrounded by bands of mummies. Forty two associate judges sat with him. The dead began at once to protest their innocence of all the chief sins. The soul was then laid in a balance & weighed against an ostrich feather. Those whose souls were too light, were sent to hell & tormented by demons. The just were obliged to run the gauntlet between ranks of wild beasts but reached finally the realm of Ka.

Transmigration was believed in in a modified & moderate form. In some cases one might be incarnate in an animal. Pressensé thinks that such incarnations only happened in hell.

37 Name the chief sacred Book of the Egyptians & give examples. It is known as the "Book of the Dead" Chapter 125 is full of the pleadings of the dead in judgment such as these.

"I have neither done any sin nor neglected any duty
I have done no shameful thing.
I have not shortened the cubit
I have not caused men to hunger
I have not made men to weep.
I have not snared ducks (on the Nile) illegally
I have not separated for myself (clandestinely) a channel from the river when subsiding."

Pressensé says justly of all this that it fails to comprehend the broad spirit of wrong doing. It makes petty things equal to the greatest. Certainly, it has a different ring from the Publican's prayer which Christ commended. Yet there is deep re[illegible] & moral earnestness.

40. What is Bunsen's estimate? He thinks that Egypt lacked in morals, art, & religion which manifest that sublime yearning which seeks the unknown. Egypt was self satisfied. No tearful heartbroken wail of soul-need has been heard. "Peace & Love" was the burden of every utterance. The wicked seem scarcely to have had a hearing - they were not worth weighing & there was no second probation; no purgatory. Happiness was life & in the Passion faith & life hereafter just like this was all that was wanted. No dark pessimism as in Judea.

The Egyptians looked for no Messiah. No atoning priest, no prophecy, no philosophy. But there was a moral law & responsibility & immortality. Some noble poetic fragments are preserved which embody lofty & devout thoughts but they are the exception.

41 What says Bunsen of the decadence of the Egyptian faith? "The religion of Egypt dwindled down little by little in the course of time after its great era, we find the pantheistic elements predominating almost exclusively & attaching themselves to the female deities such as Isis - mere personifications of nature. Faith in immortality grew dim under the Ptolemies. A later poem represents a woman of the dead sending back messages urging her friends to enjoy life while they can for future hope is a delusion. "For here dwells the All Death, little recks he of gods or men."

42 What does Bunsen mean by the dark side of the Egyptian religion? He calls attention to the petty character of its polytheism at the last. A score of animals were sacred each to a particular god. A yellow ox to one, a black one to another god. A cow to another. The beetle, the ibis, the dog, the cat, the jackal, the ichneumon - to each belonged its deity. The wolf, the he-goat & the crocodile, the last alone all belonged in the list. All these were carefully fed & bathed & when dead were embalmed. St Clement of Alexandria describes a shrine which he saw with a hideous serpent wriggling on a purple mat. A column at Heliopolis there is a chapel to a white cat.

[43] What conclusions are drawn by Ebrard as the Summing up of the results of his extended study of the Iranian, Assyrian, Phoenician & Egyptian Religions? (Answer) That they all as well as the Indo-Aryan show conclusively that mankind have once all been Monotheists. That their own systems reflect this fact.

[44] What does he say of the Iranian faith in this respect? That "like the Indian faith it discloses the most unmistakable reminiscences of the primitive position which has been preserved to us in its purity & completeness in Genesis". He asks how it could happen that races so separated as the Indians, Bactrians, Medo Persians & Israelites in an age when no sort of connection existed between them were able to tell each about its own progenitors the same incidents? (Referring to similarity of traditions - creation, the fall, the flood etc) He maintains that "the common parents of the Semites & the Indo-Germanic races had already possessed the knowledge of the One living holy God & had faith in Him". The universal traces of the "paradise", a fall, a serpent slayer, a flood, an ark disprove the theory that hitherto has been raised "particular races from a low animal condition to the Monotheism from a low idea of God." "The history of man is not the elaboration of an idea; it had its beginning in the light and from that light it has fallen, and from the earliest stage verified a prevailing twilight which in the course of a thousand years has continued sinking into ever deepening darkness." (Apologetics Vol II p 232)

[45] What are his conclusions in regard to the Egyptian faith (see Vol. p 258) "We see in the Egyptian religion a regular deterioration." "The religion went through successive stages (1) The prehistoric ~~[illegible]~~ stage, whose god (Nuter) was worshipped as the only one, the creator of the world. And at first only faint traces of polytheism appear. (2) The Osiris faith, in which the heavenly gods are still distinguished from their visible manifestations as [illegible]. (3) The purely polytheistic nature worship, in which the ~~[illegible]~~ legalistic ethics have given place to sheer formality."

46] What fact is noticeable in the various accounts of the creation & of the flood? Ans. That while they give the same general facts, they are so varied in their forms as to preclude the idea that they have been copied from each other or from the Mosaic records. They are half history & half legend concerning facts which seemed to have survived in the traditions of all races, their point of union lies back of any written history – back of the Pentateuch.

47) What is Ebrard's conclusion in regard to all the Eastern religions, the Hindu, the Assyrian, the Iranian, the Egyptian, the Phoenician & the Greek. He says "We have now gained two conclusions, (1) There has been a universal degeneration of all the cultured races of antiquity from a primitive monotheism into various forms of heathenism. (2) Their legends & mythologies concur in possessing reminiscences of the same primitive tradition which in its simple sober form we meet with in the Book of Genesis. The Assyrio-Babylonian legends written down in tablets about B.C. 1700, but long before current in oral forms, which in respect of contents most intimately connected with the primitive tradition of the Israelites but at the same time evidently representing a form of this primitive tradition of ~~the Israelites, but at the same time evidently representing a form of this primitive tradition of the Israelites but at the same~~ disfigured by mythological & polytheistic modifications, are yet enough of themselves to contradict the negative ~~of themselves as sufficient~~ criticism of Graf & Wellhausen which assigns the origin of Genesis to the post Davidic age".

Hoshyarpur
North India Feb 4.91

Rev F. F. Ellinwood D.D.

My dear Brother

Thank you very much for your last kind letter announcing to me my appointment as a Corresponding member of the New York Society for the study of Oriental Religion & philosophy. I have accepted the position and shall be glad to be of any service in promoting the objects of the Society. and am glad to hear you like the Ramayan. I shall charge the treasurer with its price and ask him to debit it to your account. The publications of the Arya Samaj are mostly in the Vernacular - in Hindi. The few English books that I could get, I have sent to your address. They publish a weekly journal called the Aryá Patrika containing news of the progress of the Somaj and rabid attacks on Christianity. If you care to see it I shall be glad to send it to you. The lectures of Pundit Kharak Singh show how the Missionaries here deal with the Somaj. The Aryáism is a revival of

Vedism and is doomed to collapse as the people get a clearer and more correct knowledge of the Vedas and their contents. The great mass of the people in this country are unacquainted with the Vedas. They only know that they are the most ancient books of the Hindus and believe them to have proceeded from the mouth of the Brahma they have a vague idea that they contain every thing necessary to salvation. When the contents are more fully known, it will be found there is nothing in them to satisfy the yearnings of the human heart. Aryaism is also the last struggle against the progress of Christianity. The people are ashamed of Pantheism and of idolatry and are taking refuge in Aryaism as more pure and satisfying and better fitted to stand a comparison with Christianity. We here don't fear it much although for the present it is serving to many enquirers after the Truth as a way side refuge.

We have just moved into the new mission house outside the City with the Orphanage

and are getting settled
It is a much pleasanter
situation and we
hope God may enable
us to see in it more
of his power & glory.

With kindest regards
to self and family
in which wife and
Dora join

Yours very kindly
K. C. Chatterjee

White G. O.
John C Vandeventer
Jay H Taft
David Robinson
Dwight L. Parsons
Jas A Miller
Chas W Millard
Geo D McRae
Alex H McKinney
Wm J. Leggett
Winthrop Gates
W W Hastings
Thos J. Jones
Walter J. Clark
Wm R Forbush
Cornelius R. Blauvelt
Geo Donaldson
Samuel K. Beiler
K S. Kurahara
Harry H. Sleeper
Fred G. Barber
Robt H. McCready
Walter Booth

McEwan
Atterbury
Brady
Handley
Snedeker
Hayden
Cort
Robinson
Woodbridge
Bryan

University of the City of New York.

189

We certify that

has passed the examination in

Course *for*

189 9

Professor.

Co-Examiner.

Jhansi, N.W.P. India.
May 21st, 1891.

My dear Dr Ellinwood:— +

I am having some interesting experiences learning Urdu and Hindi. Until a month ago I have had a pundit from Allahabad, a bright man, fairly well read in Sanskrit, altogether a very good specimen of the Brahman class. We managed to get into a discussion almost every day about some point of difference between Hinduism and Christianity. One day it would be on different plans of salvation. The pundit asserted that the Sankhya and Vedanta are both true and that Mukti is possible by both ways.

Then I gave a brief outline of each system, each sketch being accurate by the admission of the pandit; and proceeded to point out their utter contradiction, that whereas the Vedanta in the last analysis resolves everything into God, the Sankhya is thoroughly agnostic as to the existence of God and practically atheistic. Then I wanted to know how it was that Buddha who found no place for God in his system is according to the Hindu creed an incarnation of Vishnu. Another day it would be the question of transmigration, and so on. The pandit has the most wonderful facility of reconciling the irreconcilable, and likes to take refuge in the esoteric doctrines and airy metaphysics of Brahmanism. One must be prepared to follow him rigorously into his retreat and make it uncomfortable for him there. We have been reading the Bhagavadgitā together in Sanskrit. He seems to know very little of the Rig Veda, and of course will not read it with me. In fact, so far as I can learn from him, hardly four or five out of a hundred Brahmans who make pretention to scholarship read the Rig Veda.

My present pandit, who is rather advanced in years, is a Christian. His career is most interesting. For six or seven years he was a seeker after God and more or less under conviction of the truth. At last he made an open confession of Christ compelled thereto by the power of the truth. Though not well read in Sanskrit, he is nevertheless an able man, and manifests a singularly sweet and well rounded Christian character, so far as I am able to judge. Altogether a choice fruit of the gospel seed in India.

I should like to say something about my teacher in Urdu who is one of the leading Maulvis of Jhansi. Interesting discussions with him on Mohammedanism and Christianity.

I trust your lectures on Comparative Religion will soon be published, that I may secure a copy. With sincere regards to your fellow secretaries and to yourself I remain

Yours in the Gospel of Christ

Hervey D. Griswold

St Augustine, Fla,
Sat. Dec, 31, '92

My dear Dr Ellinwood

You certainly are a good man -angelic, to write me & Mrs Mitchell such good letters when I have scarcely said Thank you. I have been very glad to get your comments on the Briggs trial, My news is ordinarily several days old,

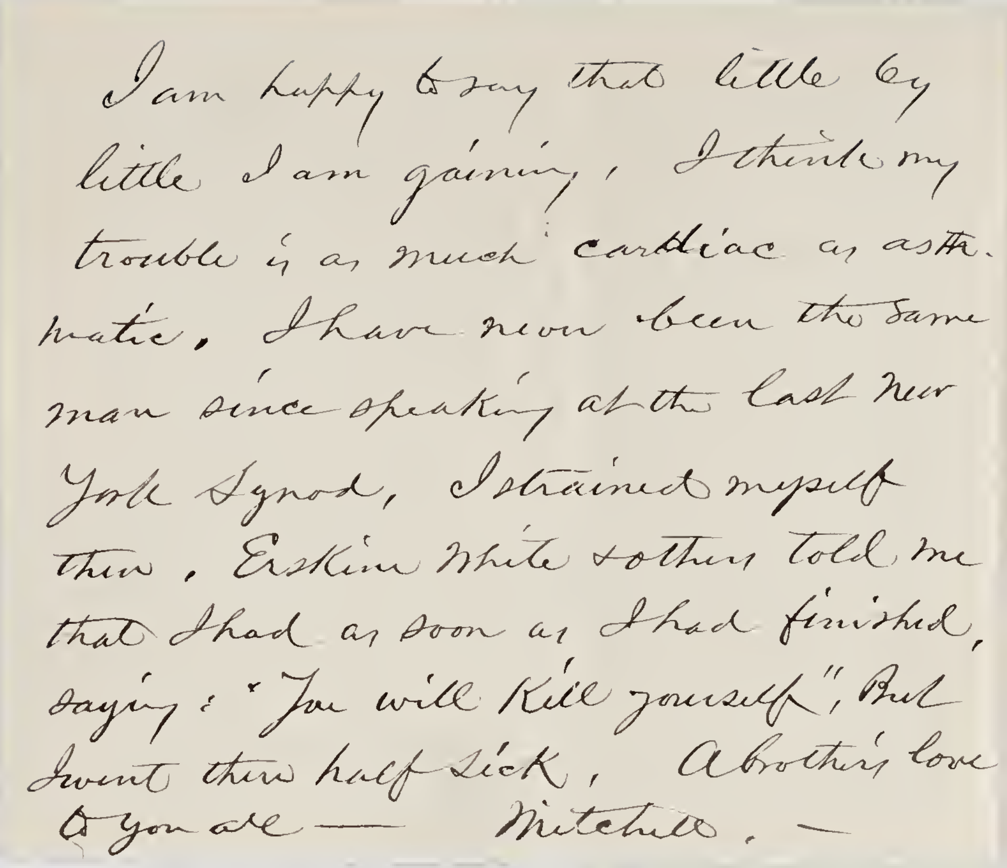
In my last walk & talk with Dr B. I said to him that I considered the Martineau charge the most serious of all & that I hoped he would if possible clear that away effectually. He replied that he felt sure he could. I think that it is the only one which would occasion me any hesitation in voting to acquit, But while there could be no question as to my vote if B. had squarely declared that he estimated Martineau as he said he judged that "the average sentiment of the Christian world" estimated him, I thought, from my reading of the report, that on the trial he virtually claimed that he did not in the Inaugural undertake to give his own estimate, & that he declined expressly at present to state his own estimate. If that was not his meaning, why should he have said that his statement in the Inaugural was "a statistical & not a doctrinal declaration", & that if he was in error it was "a statistical & not a doctrinal error"? I am sorry that I have lost the report, but I remember those expressions. I said to myself: "Well, he disclaims the statement in the Inaugural as any statement one way or the other of his own position & he takes the liberty still of declining to declare his own position; which, altho not heroic, he of course has a right to do. That being the case, he can't very well be voted a heretic for what he does *not* say about Martineau." His general terms of comparison between Martineau & the Prosecuting Com., & his preference for Martineau's companionship over theirs in the final day are of course - rhetorical, hardly doctrinal.

As regards his referring to Martineau as one ~~upon~~ of "three *representative* Christians", I never once thought of Briggs meaning by that he esteemed M. an *eminent* Chn. but each of the three he designated as representative of - illustrative instances of - a certain *class*, i.e. Spurgeon of the class influenced chiefly by the Bible; Newman, by the Church; Martineau, by the Reason. If that were his meaning it only remains to ask why he called M.

a *Christian* at all, simply to allude to him as a Christian — considering the rather wide & vague way in which that apellation is now used in dividing or designating men — *need* not be pressed to a charge of heresy. Certainly when I read some things which Martineau has written of Christ I cannot forbid myself a hope that when he opens his eyes in the heavenly world & beholds our Jesus it will be found that *already* in his heart there is for *such* a Being welcome, worship & love. In that view of it I hope he is a Christian. He is a representative, only as he is a conspicuous instance from a certain class of minds.

I freely confess that this is making the best of unfortunate & misleading ~~state~~

expressions from Dr Briggs, but to make the best of them — especially when I consider this the only serious charge — is precisely what I think it is our privilege & duty to do; for I feel, as some one said in Presbytery, that the proper thing is not to condemn for heresy if it is possible to condemn, but to acquit if to acquit is possible in consistency with truth.



I am happy to say that little by little I am gaining, I think my trouble is as much cardiac as asthmatic, I have never been the same man since speaking at the last New York Synod, I strained myself there, Erskine White & others told me that I had as soon as I had finished, saying: "You will kill yourself", But I went there half sick, A brother's love to you all —

Mitchell. —

THE BOARD OF FOREIGN MISSIONS
OF THE
Presbyterian Church in the U. S. A
53 Fifth Avenue, New York.

Dr Mitchell

to Dr Briggs

HOLY CROSS HOUSE
WESTMINSTER
MARYLAND

May 24 1894

Dear Dr. Elliswood,

Pardon my long delay in acknowledging your great kindness in the matter of our degrees at the University. It was of course a regret to Mr. Shepard and myself, that we did not receive them; but at least we have really the chief part – that for which the degrees stand.

I had hoped to be able to express

next year. I will, with your permission, write to you again about the matter next fall.

Hoping ~~that~~ you may have an enjoyable summer.

Sincerely yours

Herbert Parrish

Rev. Dr. Ellinwood.

in person to you my very great satisfaction and pleasure at having elected your courses. I am sure that they will be of the greatest possible practical benefit to me, as I am certain that they have been a help and a privilege already.

I took the liberty of writing an account of the case to Dr. MacCracken who replied very courteously. It was impossible for me to see you before I left New York, I was so busy; but the Rev. Doctor says that it is quite possible for us to receive the degrees

+

41 Seeley Ave, Chicago
Mar 11 - 91

Dr F F Ellinwood

Dear Brother

You must allow me to address you thus for we stand upon the same battle-field, fighting beneath the banner of the same King. I remember with great pleasure and gratitude your very able remarks at the close of my paper before the American Institute last December - but I write now to thank you for your valuable article in the Missionary Review of Feb on Buddhism, "The trouble with the general public is

PS I presume you have seen my "Hindu Literature" and I hope that you are pleased with it – It represents many years of hard work and I have tried to present it in as agreeable a form as possible, By writing up in a pleasant way some of the legends ~~&~~ poems &c, I hope to make my "medicine" palatable even to young people – You will be glad I am sure to learn that the book is meeting with a royal reception from the press – We have read whole column notices in quite a number of instances, and very many half column notices – My publisher is well pleased, he says that while it will not sell rapidly at first and then die, like a sensational novel, it takes its place at once amongst standard works & will sell ~~so~~ steadily for years – Max Müller sent me a copy of his latest lectures at Oxford in acknowledgement of mine with this inscription on the fly leaf "To Elizabeth A Reed with the sincere congratulations and best thanks of F. Max Müller" that so little is known on this subject, that they are very easily imposed upon— If we could have an article similar to yours in all of the leading magazines at least once per year it would not be too often— It comes to me while I am in the midst of a paper on t nearly the same subject entitled "The Life + Teachings of Buddha" It is aimed to combat the same ideas of course, and a distinctive feature of my paper will be to show that every moral principal which Buddha ever taught (+ which it is claimed that Christ borrowed from him) was taught by Moses and the prophets centuries before the birth of Buddha, and in the

inscription on the fly leaf "To Elizabeth A Reed with the sincere congratulations and best thanks of F Max Müller" general course of this universal borrower, scarcely anything has escaped its hands— For instance I can show in the Dhammapada many verses which are nearly identical with verses found in the book of Proverbs the sentiment is the same and in many instances the wording is only slightly changed even through the mutations of several translations — I do not know yet when my paper will be presented, it is still in a very crude state, but I would like to present it before some body of theological students for I really believe that they need it more than any one else. Thanking you again for your learned and very successfull efforts in behalf of a truth so dear to us both, I remain Sincerely Yours

Elizabeth A Reed

Dr. Henry Kerr

Canton - March 10 - 1891

Rec'd June Missionary

My dear Dr. Ellinwood.

I have read with great interest your articles in the Missionary Review - They are all most timely and trenchant. The last one on "Buddhism and Christianity" is most masterly. It is complete and unanswerable. The Church owes you no ordinary debt of gratitude for the service you have rendered in defence of her faith and her work. I often feel anxious about your physical health with all the burden of your office work and this additional burden of lectures - addresses and articles for the press - Missionaries

Sometimes think we are kept pretty busy - You certainly set us a good example in this line - I have received a letter from the Rev. C. R. Blauvelt - of Nyack - informing me that I have been chosen an Honorary member of The American Society of Comparative Religion - Am I not right in tracing this honor to your kindly thought and appreciation? I shall be glad to assist the Society in any way open to me -

I rejoice in Mr Fulton's successful career among the young - Put him on the right track and he will forge ahead with astonishing zeal and energy and do no end of good - He is evidently on the right track now - With kind regards to Mrs Ellinwood

Yours sincerely

B. C. Henry

St. James' Rectory,
Newtown, L. I.

May 1 – 1895.

Dear Dr. Ellinwood :–

It is with great regret that I realize that I have finished & completed your three courses in Comp. Religion – for I should like to go on with you for another year.

But if you will allow me, I should like to express my great appreciation of the value & thoroughness of your instruction – I feel as if I had learned *definitely* a great deal, and have had opened up before me suggestive lines of thought & work which will keep me busy for years to come –

Your method of instruction

in Questions and answers has proved very valuable to me +, as far as I know, - to all your pupils - It has helped induce exactness & accuracy of knowledge -

I therefore thank you very heartily for the help you have been to my intellectual & spiritual life -

With high regards -

Very sincerely -

Edward M. McGuffey

The Rev.
F. F. Ellinwood D.D.
53 - Fifth ave -
N. Y.

(3) — Rev E M McGuffey

St. James' Rectory,
Newtown, L. I.

~~I regret exceedingly that your course is not one of three years instead of two — for not~~ "Never since I left college has any course of study been so fascinating and profitable as that of your appointment" —

~~With highest regard~~ —

~~Very Sincerely yours~~

Rev E. M. McGuffey
Rector St James Church
Newtown L. Island.

~~The Revd
F. F. Ellinwood D.D.
53 - 5th avenue~~

Sleeper

255, East Jersey St.,
Elizabeth, N.J.
May 22/89.

My Dear Dr. Ellinwood,-

Enclosed please find check to your order for $25.— for Course in University with you this year. The Vice-Chancellor directed me to send it to you personally.

I hope to be in the Course next year and to keep up the study always — I cannot

tell you how greatly I have
enjoyed it & your method has
given me a definite hold of
what we have been over.

I expect to call some day at
your office for the book left
which I suppose you have
seen through by this time after
Max Müller's puncturing.

Very Faithfully Yours
Henry H. Sleeper.
Rector Grace
Church
Elizabeth
N.J.

Private
Dr Thomas

7 West 56th Street. Oct 4th 1889.

My dear Doctor Ellinwood:

With reference to the subject about which you consult me, whether in my opinion your engaging in the literary work entailed on you by your delivering a course of lectures on the Religions of the world, is likely to tax your strength too greatly when taken in conjunction with your stated official duties, I would answer that it depends work seems to rest one more than mere cessation of effort does. You will have to be your own judge as to the effect of your pursuits upon your life, but you may be sure that unless suffering from some definite disease, (which you are not,) the chances are that *interesting* work is safe work.

Yours sincerely

W. H. Thomson.

altogether in your personal relations to such work. An intellectual effort which varies ones ordinary mental labors and at the same time enlists one's interest, may not only not be exhausting but actually restorative. even though it may need much active thinking to carry it on. I have often in my experience found men improved in health by undertaking some new enterprise, apparently on the principle that change when of the right kind in mental

The Manse
[illegible]
Ireland April 30th 1891

Rev. F. F. Ellinwood D.D.

Dear Sir.

I [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Missions 1888 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

I [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] been sent by a [illegible] resident of Peking, giving a most beautiful description of the famous ceremonial performed by the Emperor of China. At the [illegible] [illegible] of the [illegible] [illegible] & [illegible] the [illegible], and stands [illegible] the [illegible] [illegible], which [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of China.

And the Clergyman - himself an author - has [illegible] [illegible] [illegible] translation, [illegible] [illegible] [illegible] to give the [illegible] [illegible] [illegible], [illegible] [illegible] each quotation [illegible] be true. He said [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

with at the moment I have been
hunting after [illegible] book,
&, failing this, have [illegible].
I agree with you that the extract
would have to be reduced.
It is quite better, the taking [illegible]
the volume of the [illegible] & [illegible]
I found [illegible] which gives
— the charming description of the
visit to Africa. Since then
I have [illegible] by the American,
which consequently had, if I really
only found you, I might welcome
the [illegible] [illegible] [illegible] [illegible]
[illegible] this, & to-day [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible]

[illegible] of [illegible] [illegible] [illegible] and [illegible]-
[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] to [illegible] [illegible] [illegible]:—
[illegible] the [illegible] of the Southern Division of the Capitol
[illegible] [illegible] [illegible] in reference to the [illegible] of [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of
Dr. [illegible]aster's book, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] of [illegible] [illegible],
[illegible] a [illegible] of [illegible] [illegible] [illegible] in
the States, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Country of [illegible]s.

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible],

Yours sincerely,
[illegible]

Montgomery N.Y.
Sept. 28th 92.

Dear Dr. Ellinwood

I read a paper yesterday on "Buddhism", before the Hudson River Ministerial Association about which they spoke very kindly and passed a resolution requesting its publication in the "Intelligencer". I promised to put the paper in their hands and if they wished and secured its publication I would be pleased. But I had intended to remodel it for another purpose. I expected to give it in lieu of the papers I owe you. Would it answer for that purpose if published first?

over

a statement of my standing with you?

Dr Stevenson seems to have no record of anything but the money paid.

I owe Dr McCracken two short papers and a final "Thesis".

If I could find out what I owe you I might finish for my degree this year.

I am going to [illegible] [illegible] [illegible] more than Sanskrit literature.

I find nothing that gives me the grasp of any oriental system like your lectures. I trust therefore that you will not be surprised if you see them in my writing without quotation marks.

With very kindest regards believe me.

Yours sincerely

The [illegible]
Westminster
June 5th 1871

Sir [illegible] [illegible] D.D.

Dear Sir.

Please accept my
many thanks for your kind
and courteous reply to my
letter of [illegible]. By giving
me the names of St. Martin's
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

to the great historical true Christian religions. Hence the necessity of the having each extract as short and pointed as possible. The [illegible] [illegible] of the [illegible] in the temple of [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] to sacrifice it.

With best [illegible] for your [illegible] [illegible]

Believe me

Yours truly sincerely

[illegible]

[illegible] [illegible] and [illegible] [illegible]
Religions.

I desire also to thank you
for calling my attention to
the book of Professor Legge.
His tract on Christianity &
Confucianism in connection with
the Religious Tract Society
[illegible] [illegible] [illegible] [illegible]
I have also read his larger book.
[illegible] [illegible] [illegible] [illegible] [illegible]
complimentary [illegible] that I
[illegible] [illegible] [illegible] its chapters

Dr A. J. Upson

Auburn Theol Sem'y,
Dec. 26. 1885

My dear Dr. Ellinwood,

I have taken the liberty to tell you heretofore how much I have enjoyed, & how much I have been profited by what I have heard from you, on many public occasions. You have never repressed me for my effrontery, & so I try it again. What a lifelike, interesting description you gave us in the last Foreign Missionary of your visit to the Senecas!

that achievement of the venerable Mr. Silverheels, reducing the forty minutes of your two speeches down to three, was too good for any thing! I wish Mr. S- could be employed here as an assistant Professor of Rhetoric; — I am not yet ready to resign — how he would reduce the sermons of these Middlers & Juniors!

I really got a much more definite information of our work among the Senecas & what it may & ought to be, than I ever had. I see you name your sketch No. 1. Give us more of like intent.

I did enjoy it so much. I know Mr. Griffis, & I think I know Mr Ely. But I can see the whole "environment" from your description even plainer than I can now see them.

It was refreshing to read it. After I read it by myself, I read it to Mrs Wilson & we enjoyed it together. There is a substratum, or an undercurrent, or whatever you call it, of humor underneath the whole, that for so good a man as you are, is charming — I was going to say surprising, "a breaking out in a new spot," so to speak.

Please accept a New Years
greeting for you & Mrs Ellinwood
from one of your old homes
here in the Seminary.

Cordially yours

Anson J. Upson.

Rev S. L. Beiler

TERZO CONGRESSO INTERNAZIONALE PER LA PACE

IN ROMA

Roma li 14, Novembre 1891 -

Prof. F. F. Ellinwood, D.D.

Dear Sir and Brother:-

I do not wish to involve you in any correspondence knowing how exceedingly busy and overtaxed you are. But I have had an increasing desire to thank you for the increased interest and enjoyment that has come to us during our trip through my study of the Religions with you -

These European countries, and especially the museums, are full of all sorts of objects that are not only relics of the art of ancient times, but of something higher - Religious conceptions and hints of religious history crop out everywhere; but I have been surprised to find how little this seems to be appreciated by the Curators of Museums - There is seldom any thought of the religious value of these old relics manifest in their arrangement - They are used to illustrate Art, or history, but religion seldom if ever - They are more frequently thrown together indiscriminately, according to the space that happens to be at command. I want however to mention one exception that I found in Paris in the "*Guimet Museum*" - It is now adopted by the Government and at least partly supported by it - It is devoted to the Religions of Eastern Asia; and is arranged according to the History of the Religions, 1st giving a good general Chronological idea, and 2nd, a view of the Religions of each country, by the classification of a quite large and valuable collection of objects -

They have also a Library consisting of quite a large number of volumes bearing on all the Religions - I took the liberty here of sending my name as Secretary of the American Society of Comparative Religion to the Curator, and was quite warmly welcomed - The Curator devoted several hours to me showing the plan on which the Museum is arranged, and calling attention to many rare and suggestive objects. He naturally inquired about our Society and expressed regret that he had not received any of our publications! I explained our recent organization, the interest leading American Scholars are taking in it, and expressed the hope that we soon be able to publish our proceedings and the results of our work in various departments -

They have published some 14 or 15 good sized volumes of their proceedings; including some valuable contributions. The Curator is also Secretary of one of the French Societies having for its object the study of all the Religions of the world. He is also the author of a Concise History of the Religions of India, which I think he intends to continue so as to cover the whole field. All this had a tendency to increase the desire in me that we might have something of the same kind in New York, a museum, a library and a Journal also.

Meanwhile I have been interested in several matters coming to me through the press of America. At this distance I do not know how much there is to the reports; nor whether anything practical is likely to come out of them - There is 1st the suggestion of the *Baltimore American*, that there should be at the Chicago Exposition a collection of objects illustrating all the Religions of the World - and 2nd, a statement by Rev. Dr. Bristor of Chicago that they were planning for a Congress of all the Religions of the World during the Exposition - If anything of this kind is to be done, it seems to me we ought to have a hand in it in some way - I am not assured of the practicability of either, and know not whether anything is being actually undertaken, and fully trust the Society to deal wisely with them -

P.S. You will see by the heading of this Paper, we are spending a few days as representatives of the American Peace Society of Boston at this International Congress – It is interesting to see these men of 88 Societies from a dozen nations discussing International questions – I say seeing, for I do not always understand.

Yours &c – S. H. B –

meanwhile _we_ are having a delightful year of travel and study - We have been through Ireland, Scotland, England, Paris, Brussels, up the Rhine, through Switzerland and a part of Italy - The Cholera in Damascus has brought into existence so much of local quarantine in Palestine that several parties have just returned here unable to travel there under present conditions, and we have given up that part of our expected pilgrimage - But I will have the more time I hope in the British Museum & Oxford the coming winter for study in the Religions - Please remember me kindly to the members of our Society; and believe ever

Yours most Sincerely -

S. L. Beiler

Care of [illegible] Morgan & Co, 22 Old Broad St., Lon

St. James' Rectory,
Newtown, L. I.

June 29 1894

Dear Dr. Ellinwood —

I would most gladly join a class for a third course in Comparative Religion and I hope you will by all means establish one —

Your instruction has been of the greatest value & delight to me and all your pupils.

I shall very shortly send you in my theses — (monographs) I have two finished and two others in course of preparation. I shall then make an engagement for an hour convenient to you for Examination —

With high esteem
Very sincerely yours —
Edward M. McGuffey

The Rev
F. F. Ellinwood D.D.

E

New York City
Sep. 7, 1891.

The courses of study that I pursued in Comparative Religion under the instruction of Rev. F. F. Ellinwood D.D. were to me very interesting and helpful. I was brought by these studies to realize more than ever before that the world is thinking some on religious matters, and has thought during past ages, and the man who is going to help the world must himself think along these lines. "My interest in missions led me at first to take up these studies under Dr Ellinwood's care. The studies themselves have had a strong influence on me to make me decide to enter the foreign field as a missionary." D.

Rev T. F. Jones, Missionary Welsh Pres Ch in Assam

I think that the method of studying these religions is an admirable one, one that is calculated to give the student liberty to grasp the subject in different

~~aspects. Dr. Ellinwood has my sincerest thanks for giving the class in such a small place in the lectures, so comprehensive a view of the principal religions of the world, and also for giving us such a stimulus to make further investigations.~~

~~T. J. Jones.~~

Ending with Dr Pattons view of it.

Ocean House
Newport R I
Aug. 20th. 89

My dear Dr Ellinwood

Your note of the 15th inst reached me just as I was about to leave for this place on the 16th & I put it in my sachel to answer after my arrival - This is the first moment that I could take it up & have carefully read & re read it with my daughters. I note your remark that in the provision for a few books which you should have at the outset in your

I note your statement in regard to the amount ~~required~~ needed to purchase the books at present required, some of which you have already procured; To cover the expense of those & the additional volumes named I enclose toward it my check for $50 & on my return to the city will add a further check of $50 when you shall need it – which sum of $100 will cover not only the cost, as I read your letter, of the books which you "shall be able to use profitably for special work in the chair which the University has established we shall lay the corner stone of a library such as it should have for ready reference by the Professor filling the chair & by those pursuing the study of comparative religions under him. I am more & more impressed with the importance of this department of Christian instruction ~~by~~ and rejoice that the University of the city of New York is foremost in establishing a chair for it the present" – but also the volumes 30 in number of "The Sacred Books of the East" published under the Editorship of Professor Max Muller at Oxford – Let this then be the corner stone of the special library for your work. – Since your visit to Fox Meadow I have had the pleasure of one from Dr MacCracken & perfected the arrangement with him as representing the University for your chair & to day I have had a brief talk with Dr. Patton Pres.t of Princeton about it He spoke of it as most important & desirable at this time – but I can only add Cordially yours

Charles Butler

allow me to take this opportunity of thanking you for your many kindnesses and for the interest you have roused in me in the subject under your charge. I will be at the Examination on the appointed Friday.

Hoping the Essays will prove satisfactory I beg to sign myself

Your friend & servant in Christ

James Clarence Jones.

(Negro Rector of Ch. in Brooklyn)

To the Rev Dr. Ellenwood.
New York City.

Influence of Lectures at Andover —

Andover Jan. 18 1892
(Prof Gulliver)

My Dear Dr Ellinwood

There are two bearings of your course of lectures that are of special importance here.
One is the necessity of a scientific study of fundamental theology.
The whole talk and tendency has been toward a basis of certitude, in something they call "Christian Consciousness" which has itself no basis but a floating mass of emotion & taste, which submits to no test, owns no tribunal, and knows no law.
The other is the doctrine of a future probation for the heathen founded upon the postulate that all we call "heathen" are reprobates & lost.
This I have often characterized as

the theology of the missionary
treasuries, specially framed to
secure large contributions,

It is therefore specially gratifying
to find a Sec.y of the Pres.n Board
bearing such testimony as you
do in this lecture, to the "light that
lighteth every man that cometh
into the world",

When the Assyrian cylinders are
producing hymns from a race
preceding the Aryan Chaldeans,
which seem almost a paraphrase
of the 51st Ps, and cries of helpless-
ness & calls for mediatorial aid,
that hardly need any thing more
to make them Christian but the
substitution of the name ~~of~~ Jesus

for *deriding*, and when we consider that these breathings came not even from a Semite, or a Cushite, but from a race preceding both & survivors of the flood, as well as the family of Noah, what becomes of the hypothesis that the Chy. of Matt. Mark. Luke & John is the "absolute religion" & that, where it has not been known *historically*, men are exempt from all obligation to believe to the saving of the soul? Your forcible allusions to the Druids & the Greeks are to the same point.

I rejoice that one voice is raised beside mine keyed upon these notes, for I have been like *one* crying in the wilderness for many years.

I shall be glad to have your thoughts in the book form, especially if I am cut off from hearing all of the lectures,

Truly yours
J. P. Gulliver

E. N. Y. Ref'd Ch. Brooklyn
Nov. 13: 1890

My Dear Dr. Ellinwood:

The book to which I referred in our conversation Monday is entitled "History of Civilization in Ancient India" by Romesh Chunder Dutt. in 3 volumes of which two are now published (Calcutta 1889). The last chapter of Vol II is the one I wanted to direct your attention to.

It is quite similar to Prof Seydell's little book (in its teaching), which I think is not translated from the German

Very Sincerely Yours
Russell W. Brooks

address was
in Exeter
Hall in 1888

110 E. 81st St.
Sep. 24, 1888.

Dear Dr. Ellinwood:—

I have just finished reading your address and enjoyed it very much.

I congratulate you on being able, on such short notice, to present so much of the essence of Hinduism.

I trust you will deliver a series of lectures for advanced students this winter.

Very Cordially,

[illegible]

4

PARK COLLEGE,
PARKVILLE, MISSOURI.

DEPARTMENT OF
MORAL SCIENCES.

April 11. 1891.

Rev. Dr. F. F. Ellinwood:
N. Y. City.

My Dear Bro.,

Have you in your study of comparative religions ever formulated a list of books which will be authoritative? I am in need of works for next year's lectures, and while I have a few, I must get more. May I ask you to name a few (four or five) volumes on the general topic of Heathenism and Xnty? We younger men have to look to you who have become authorities, and if our "looking" becomes annoying at times, I am sorry.

I am to prepare 12 lectures on Comparative Religion. What shall I purchase as leading authorities? Of course much of my material is already in hand and taking shape. Your advice will be very helpful.

Yours Very Truly
Cleland B. McAfee,
Parkville, Mo.

Park College.

Dr Paxton

Princeton
Jan. 12th /91

Rev. F. F. Ellinwood D.D.

My dear Brother;

I recd. your letter. I had expected to answer it personally on Monday morning, but as it turned out to be so stormy. I cannot go to the meeting of the Board.

I most heartily approve of the printing & missions of your reply to the justifications of the Herald.

To my mind your

answer is perfectly satisfactory. I ask it as a privilege, that you will allow me to bear part of the expense. & for this purpose I enclose you my check for twenty five dollars ($25.)

Yours truly

Wm M. Paxton

The Adams
Memorial Presbyterian Church,
207-215 East 30th St.,
New York City.

REV. JESSE F. FORBES, PASTOR.

April 26, 1894

Dear Dr. Ellinwood

I have been in to see you several times the past year but have not been fortunate enough to find you in the office.

I wish to thank you for the help the study in Comparative Religion has been to me and I regret that circumstances have rendered it impossible for me to attend the meetings of the American Society of Comp. Religion.

You may recall that while in your course I wrote a paper upon Plato's Idea of God. This subject seemed to grow the past year and I finally chose it for the subject of my Thesis for the Doctorate. Dr. McCracken looked it over and pronounces it good reading. It was the result of a somewhat thorough study of Plato's Dialogues.

Should you care to see it you will find it in the University Library or if you desire I can send you a type written copy for perusal.

With kind regards I remain

Cordially yours

Jesse L. Loshes.

C. W. Millard 1074 Washington Ave. N.Y. City

J. C. Van Deventer Nyack N.Y.

+ J. B. Brady - Passaic N.J. ✓

+ Henry H. [illegible] Elizabeth, N.J. ✓

+ John Cawley [illegible] N.J. ✓

J. B. McCuish. 40 Washington Sq. N.J.

Chas. E. McGinnis 40 Washington Sq. N.Y.

Wm J. [illegible] Belleville N.J.

+ J. M. Meeker 525 Orange St. Newark N.J.

Richd G. Woodbridge 909 Cauldwell Ave. N.Y. ✓

A. H. McKinney 143 Second Ave N.Y. City

H. T. McEwen, 238 East 138th, City.

x Anson P. Atterbury 117 West 87th St. N.Y. City ✓

+ Jesse W Brooks [illegible] E. Brooklyn ✓

St. Peter's Parish,
Bay Shore, N. Y.

The Rev. Dr. F. F. Ellinwood:

My dear Sir -

Since reading the abstract which you so kindly sent I am the more anxious to take your course and to become familiar with Comparative Religion. But there are now circumstances which make it impossible for me to attend your lectures this winter.

I hope to begin your course next year.

I have taken the liberty of sending your letter and abstract to Mr. J. Bleecker Miller the secretary

P.S. May I respectfully call your attention to a statement in your abstract which I think is misleading. It is "The Chinese and the Brahmans have the Golden Rule" (abstract p 2 bottom) If I can trust a translation, the Ethics of Confucius teaches: "What you do not like when done to yourself, do not do that to others".

The Ethics of Jesus Christ gives the golden rule: "Whatsoever ye would that men should do to you, even so do to them".

The former is a *negative* moral precept:— the latter is a rule of *positive* morality. Ecce Homo of the Church (Episcopal) Club of New York, at 58 West 9th St, New York. I shall request him to return the abstract to you. The Club is desirous of having lectures in Comparative Religion. They usually publish in book form what is delivered under the auspices of the Club.

Very respectfully
Charles H. Schultz

Nov 13, 90

in the chapter on "Positive Morality" brings out the essential differentiation (p 201) Prof. Luthardt in his "Moral Truths of Christianity" Chapter I and in his "Fundamental Truths of Christianity" shows the differentiation of Comparative Ethics and the relation of Ethics to Religion. He has largely moulded my thought in these two subjects.

I do not presume to correct one of greater learning and a better opportunity for exact knowledge than myself. I respectfully offer this criticism of the abstract and refer to my authorities on the points which I believe misleading which in the actual lecture may have been protected.

Fox Meadow
Hartsdale N.Y.
Septr 13. 1889

My dear Dr Ellinwood—
No 53-5th av—

Enclosed I hand you check for $50 to be used in the purchase of books for same purpose as designated in your receipt of 22d Augt last and my letter to you on the subject. Hoping that the way is now clear for your work. ~~to~~ the approaching term, the beginning of

P.S. I expect to attend the Seminary opening on the 19th at 4 p.m. to hear the address of Dr Briggs & may have the pleasure of meeting you on that occasion

A.B.

which is near at hand and that health & strength may be given you for it. And above all that it may be crowned with His blessing whom you serve, – If any announcement is made of the course of lectures please send me a copy of it. I had the pleasure of a brief call from Dr. MacCracken on Friday last –

Very cordially yours

Charles Butler

Revd F. F. Ellinwood

249. W 75th Street

1889

March 24 1884

My dear Dr. Ellinwood

On my return home after the Meeting on Thursday, I received your valued favor of 18th inst with its Enclosures. These I have read with much interest. The letter of Dr. Clark is very satisfactory. It is pleasant to know that your Work is so highly appreciated by so intelligent a Mind —

Your Lectures have done good and are needed & are in the right direction. There can be no proper objection to your pursuing them, if their preparation and delivery do not trespass upon your regular Work, and that does not appear to be the case.

I congratulate you upon what you have been able to accomplish in these years & upon what you are now accomplishing —

I am greatly pleased with the result of our Conference — and now, who Hoben is the Man.

Yours Sincerely

Wm. A. Booth

Last page

Quogue L. I.
Aug. 28th 1894

My dear Dr. Ellinwood;

Yours of the 20th was forwarded to me and reached me today. I expect to take the second course with you this year and should like nothing better than to take the third also, but I am afraid that the hours would not be convenient for me, as I presume the two courses will be given on different days

during the same year and have them
both count towards a degree. However
I shall hope to run in and see you about
the matter some time in September. I
sincerely hope that at least your second
course will be given on Tuesday afternoon
as it was last year, and that in any
case you will continue your third course
next year so that I may be able to propose

and I cannot give more than one day a week to the work. My plan has been to take one course with you in the afternoon, and another in the evening on the same day under Dr. MacCracken. If your two courses could both be given on Tuesday afternoon, or one in the afternoon & the other in the evening, I should be tempted to take both courses, provided it would be allowable to take two courses in the same subject by it then if not sooner. The subject is intensely interesting to me and some of your class of last year were enthusiastic over the second course so that I am looking forward to it with great pleasure.

Yours Sincerely

Fredk. B. Carter

SL +

Wooster, O. Nov. 4, '01

Rev. Dr. Ellinwood,
Dear Brother—

While I was living on Walnut-Hills, & teaching in Lane Seminary, I received a letter, from a lady who had been a successful teacher for a dozen years, in which she informed me that a missionary widower had asked her to become his wife. His character was entirely worthy of her love, and had won it. "But," said she, "I cannot consent to his assuming the relation and responsibilities which he proposes, until he knows something which I cannot tell him; you can; please, write to him & tell him all."

She gave me his address, and I wrote to him, enclosing her letter to me, and explaining it as follows: When I was a youth, and this lady was a little girl, her mother was often at my home, doing the washing ~~of~~ for our family. She often had ~~the~~ her little daughter with her. Her husband was a laborer, of skill & diligence satisfactory to those who employed him, ~~in gardening and general out-door chores~~, when sober; but he was a drunkard, not only neglectful of his wife and children, but very abusive of them.

The little girl was very bright and attractive. My mother was much interested in her, and was able to interest other ladies, who had pecuniary resources which she had not. The means were provided for sending her to school, through a course of education which was finished in the [illegible] celebrated School of Mrs. Willard at Troy, ~~at~~ for which

~~I was informed,~~ her promissory notes were accepted, ~~in payment~~, to be paid by her subsequent earnings in teaching.

When I was a student in Auburn Seminary, and taking part ~~on Sabbaths~~ in teaching the Sabbath-School in the State prison, I was surprised to find there two ~~boys~~. brothers of Miss —— so young that it was by a mistake of a court that they were sent to ~~that~~ that prison instead of a reform school. That error was corrected, but several years later, while I was a pastor in Auburn, one of those boys, then a mature man, was in the prison again; and, when his mother died, the sister wrote ~~to me~~ requesting me to inform her brother.

The warden facilitated my errand, by sending him to me in a private room. ~~When~~ I gave him the letter and when he had found what was in it, he declared that it had taken away his last hope of living a better life, as he had meant to do, for his mother's sake, when he should again be free. The tone and the look with which he said this were expressive of bitter remorse and hopelessness. Still more pathetic was the frankness with which he assured me that one like myself *could not conceive* of such a character as he knew his own to be. In the most emphatic way, he ~~declared~~ assured that he "could not keep his hands off" from ~~what~~ what he had a chance to steal. He remembered a time when his heart was so tender that he could scarcely see ~~the~~ a person bleeding, without fainting. But now, he had no doubt, he could kill a man with no such feeling. He made no excuse; laid no blame upon others, but seemed anxious only to show how hopelessly bad he was to one whom he imagined to be of no such nature as himself. Of course I knew how mistaken he was, and was quite ready to remember the Bible words which had so often fallen from my mother's lips whenever we were informed of any shocking crime: "Who maketh thee to differ?"

I soon received an answer to my letter which conveyed this information to Rev. ——.

He thanked me, and said he was glad ~~that~~ Miss — had found a way of relief from a burden which he had perceived she was carrying, but had not known any more than the general fact ~~the~~ that her father was intemperate.

But he said, this full information did not change his estimate of the lady, nor his desire to have her for a wife.

She also soon wrote to me again, and told me that all was now well with her, and she was going with her husband to India.

She also spoke of one of her brothers as "my noble brother". Of the subsequent history of one who was in Auburn I know nothing, nor whether he is yet alive.

The sequel is told in the last Evangelist — Obituary, Mrs. Joseph Warren.

Fraternally,

Dr Ellinwood's Paper
for the Korea Conf

The supreme aim of every missionary should be to preach Christ, so that everyone must hear and that souls will be won for Christ and believers established in the faith.

"Do the work of an evangelist" testifying to every one "repentance towards God and faith toward our Lord Jesus Christ", should be ever heard as God's voice from heaven, constraining everyone to labor with untiring zeal in the confident hope that by the blessing of God the entire land will be soon filled with self-propagating and self-governing Christian Churches.

"Take heed therefore unto yourselves"

is the first imperative duty. Every missionary should be ruled by an unchanging purpose to live in close and constant fellowship with the Lord Jesus Christ, and if it be possible "live peaceably with all men". "The people that do know their God will be strong and do exploits". They will ever have a growing desire to know more of Christ, "the power of His resurrection, and the fellowship of His sufferings", The life Jesus lived on earth will be as subject of constant study and meditation. "It come to pass that Jesus also being baptized and praying, the heaven was opened and the Holy xxxxit Ghost descended in bodily shape upon Him. Is not the lesson here taught that the Holy Spirit is given in answer to prayer and that all workers in the Master's vineyard must from first to last "be filled with the Spirit".

The Holy Spirit is represented as the quickener, the enlightener, the comforter, the guide, the helper and the life of every true believer. Might not the Holy Spirit unite with Jesus in uttering the words never to be forgotten "Without me,ye can do nothing".

With joy every earnest worker will delight to study how Jesus prayed when on earth, went about doing good, preached,healed,entreated, warned and constrained all to listen so that "the common people heard Him gladly". "Never man spoke like this man",was given as a sufficient reason for disobeying the command to arrest Jesus.

Constant meditation on these things will unquestionably fill the mind with high ideals and exert a powerful influence over the heart and life and compel as it did Paul to say "I press ~~/~~toward the mark for'the prize of the high calling of God in Christ Jesus' and aid in "bringing into captivity every thought to the obedience of Christ".

After Jesus the command is "take those who have spoken in the name of the Lord for an example of suffering,affliction and patience"

Living in daily fellowship not only with Jesus but with the prophets, apostles and others of whom the world was not worthy should by the blessing of God fill the heart with enthusiastic hopes,inquenchable zeal, undaunted courage, tireless energy, persistence and every noble quality which will make workmen "that needeth not to be ashamed,rightly dividing the Word of Truth" Such will strive to imitate the apostles in the resolve. "But we will give ourselves continually to prayer and to the ministry of the Word". Men of prayer are men of power. They will give their whole hearts to the main matters of life and not suffer their energies to be dissipated by even so good and praiseworthy objects as distributing alms to the widows and other good and innocent things,urgently clamoring attention.

No one has physicak and mental strength to do well everything he might wish to do,nor does God hold anyone responsible for the word committed to the entire Church. God surely expects each one to ponder the truth. "He that is faithful in that which is least is faithful also in much".

Every missionary should resolve to give self-denying, hard and persistent study in learning well ~~this~~ the languages and everything that will give him influence and power. . Not only during the early years of missionary life but to the end of life he should be always learning. Failure to start right may handicap throughout all coming years and diminish the success and joy which might have been.

The Missionary at Work

Jesus said unto Simon and Andrew "Follow me and I will make you fishers of men".

The skillful fisherman goes where the fish are found, studies their habits and adopts the best methods of speedily capturing as many as possible. Missionaries are called to fish for men that they may be saved. One method which God has blessed in preaching to the heathen has been work in

The Street Chapel

as distinct from the Church building where Sabbath services with the Christians are held.

To be able daily to secure an audience is a matter of great importance. The chapel should be well lighted, well ventilated and comfortably seated. The walls should be adorned with Scripture texts printed in large type. In some cities a museum and reading room connected with the chapel have helped to attract multitudes and secure a large daily attendance from year to year. The entrance should be only through the chapel where all are seated for a time to rest and listen to preaching before the doors are opened into the inner rooms. To secure and be able to hold the attention of people untrained to listen to public speaking requires special training, tact and power of adaptation. To speak so as to compel the dullest intellect to understand requires a wide and varied vocabulary,clear articulation, forcible utterance and the skill to use apt illustrations. Love, sympathy, good cheer,and hopefulness should over-flow like an unfailing fountain. Each hearer should be made to feel that the gospel message is for him and opens a door of hope.

The value of a thorough knowledge of the people,their religious beliefs,hopes,fears and environments cannot be overstated. Not only should the missionary know the people,but should use every right effort to make the people understand him,and to convince them that he is their true friend,able to sympathize with them in their trials,burdens and all of life's sorrows.

Without this mutual understanding there is danger of sealing hearts which otherwise might have been opened to heed and receive the truth. So long as the people are suspicious of our motives, despise,hate and revile as their ears are closed to the Gospel we preach.

On the day of Pentecost the Apostles "were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance". Does not every missionary need the Holy Spirit's constant help and until with Paul in request for prayer "that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel".

A very great and easily besetting danger which every missionary should prayerfully and carefully guard against in chapel and out-door preaching is preaching practically the same sermon day after day and to the end of life. The constantly changing audience and manifold duties always pressing making new preparation very difficult is not a valid reason for lack of constant preparation. Freshness, variety and new and growing power can only come from intellectual effort, careful prayerful and diligent study. Without this the speaker does an irreparable wrong to himself and robs his audience of the freshness, variety and charm which is their due, and which should be expected from all, who are called to be "Ambassadors for Christ".

The missionary should be like the householder "who bringeth forth out of his treasure things new and old". God said to Jonah, "Arise, go unto Nineveh that great city and preach unto it the preaching that I bid thee". Should not the missionary daily ask and expect from God the message that God will bless? "A word fitly spoken is like apples of gold in pictures of silver".

"The preacher sought to find out acceptable words", words of wisdom do not come spontaneously to the ordinary person, but only to those who search as for hid treasures. Every sermon the missionary prepares should first nourish his own soul and give him clearer views of God and duty and the needs of men. All should guard against unwarranted applications of Scripture and be tempted to rely upon spontaneous "Take no thought how or what ye shall speak for it shall be given you in that hour what ye shall speak. For it is not yet that speak but the spirit of your Father which speaketh in you". I cannot for a moment believe that our Saviour meant by this that men are warranted in giving to the pulpit to speak for God and plead with men in Christ's stead to be reconciled to God', without first by earnest prayer and study making the best preparation possible. God commanded the children of Israel "that they bring pure oil, olive beaten for the light to, to cause the lamps to burn continually". Surely the Lord desires respects worthy of the very best we are able to give. It is true He does not need our learning much less does He need our ignorance.

Certain fundamental truths must be constantly kept before the peoples and illustrated and emphasized with all the power God has given us. There is only one living and true God, who hates sin and loves righteousness. Jesus Christ, the only Mediator between God and man came into the world and died to save sinners, rose again, is seated at God's right hand, and is able to save unto the uttermost all who come unto God through Him. He invites whosoever will to come. The universality and exceeding sinfulness of sin and man's utter helplessness, except by faith and trust in the Lord Jesus Christ. The duty of prompt and whole-hearted obedience to all of God's commands, which were given to be obeyed and not disputed nor disregarded. The assurance that God is our heavenly Father and "Like as a father pitieth them that fear Him". "That the mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children". "How shall we escape if we neglect so great salvation".

The above are truths that not only the heathen but also professing Christians imperatively need to hear and be kept in constant remembrance. There must be line upon line and precept upon precept, so lovingly and earnestly pressed upon every hearer that whether we are to them the "saviour of death unto death" or the "saviour of life unto life"

life unto life" we shall be "pure from the blood of all men". All should be made to feel that the missionary believes with the whole heart the truth he preaches and therefore cannot but warn and endeavor to persuade every one without delay to yield the heart to Jesus and the only possible hope. My earnest conviction is that the cherished beliefs and religious rites and ceremonies in which for generations all have been trained to regard as sacred should be treated with the deepest respect. The habit of making the audienc laugh by ridiculing the worship of idols, ancestors and whatever have for generations moulded and swayed the lives of millions, I regard as a fearful mistake and positively injurious.

"There is a time to laugh"but religious convictions instilled from infancy are too deep and serious for laughter.

The missionary must"learn to put himself in the place of his hearers" and see from their view point; learn to admire and appreciate whatever is good and praiseworthy. There is nothing like the rising sun to dispel mist and darkness. Is not the faithful, earnest and persistent preaching of the Gospel enforced by a consistent and Christlike life the divinely appointed means for the fulfillment of the glorious promise "The Gentiles shall come to thy light and kings to the brightness of thy rising." ."And I, If I be lifted up from the earth will draw all men unto me?"

When the Gospel is fully and faithfully preached with entire dependence on the Holy Spirit, whose office it is to "convince of sin, of righteousness and judgment" "Commending ourselves to every man's con science in the sight of God;" fully believing that the Gospel is the power of God unto salvation to every one that believeth " and that "it pleased God by the foolishness of preaching to save them that believe." Surely we have a right to claim and expect God's blessing and that He will use our message in awakening sinners and building up believers in the faith. No audience should be expected to derive great profit from listening to a complete outline of Bible truth in a single discourse. Every sermon should aim to lodge a few vital truths in every heart. Short, clear, crisp and carefully prepared sermons in language that all can understand are what the people imperatively need. Every sermon should come from a,loving and sympathetic heart and be pressed with an overpowering earnestness that will compel thought and the conviction that the truth vitally concerns every individual and requires immediate attention. Every sermon should be all aglow with the love of God, "Who will have all men to be saved". The conviction should ever abide with the preacher that probably many in the audience are hearing for the first time of salvation through faith in the Lord Jesus Christ, and possibly may never never ~~xxxx~~ have another opportunity to hear the Gospel preached This feeling of fearful responsibility will compel us to "gird up the loins of your mind" be sober " and make rambling and long wordy discourses an impossibility . All should cultivate the habit not only of thinking clearly and speaking so as to compel attention,but of being able at any moment to ask vital questions, compelling all to think and making it most difficult for any ont to sit listless or for mind or body to slumber and sleep. Questions properly asked may call forth answers,giving a clue to the needs and difficulties of the hearers and an opportunity to give the message and instruction most needed at the time. It may be well at intervals to stop speaking and request the people to follow in a few words of earnest prayers to God for mercy and for the Holy Spirit to convince of sin and urge every heart to believe in Jesus and resolve to accept Him as He is offered to all who wish to be saved.. The singing of a hymn written on large scrolls and requesting all to join may lodge in the heart truth that cannot be forgotten. If possible the street chapel should be kept open the entire xïxxandxxxxxxxxxythexx day or every day. In some centres the magic lantern has helped to fill the chapel in the evening with business men, clerks and laborers who could not attend during the day. There should be a room convenient to the chapel where any who have been awakened or become interested can be invited to enter for closer personal work; further explaining and riveting the truth upon the awakened conscience and for prayer. Every sermon should be preceded and followed by earnest prayer and not only future but immediate results expected from it. God has said of His word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The command "compel them to come in " has never been cancelled; "now is the accepted time." "Say not there are yet four months and then cometh harvest; behold I say unto you,lift up your eyes and look on the fields : for they white already to harvest." Is this truth fully realized? There should always be kept a good assortment of well written tracts also portions of scriptures and used freely not only in the hope of benefiting the person who receives but of finding entrance in shops and homes for distant. Wherever the conditions are favorable for daily chapel preaching by the blessing of God's faithful and persistent work there may accomplish much.

1. I know of no better school in which to train missionaries and native preachers to become wide awake and forceful speakers and workers, also, to help break down prejudice, win confidence and influence men.

2. It furnishes a grand opportunity to preach to many from far and near, who otherwise would probably never have so favorable an opportunity to hear.

3. It is a means of keeping the truth continually before the people. Also of making known the time and place where the Sabbath services are held and assuring all who can come of a hearty welcome.

4. A great help in preparing the surrounding country for itinerating under favorable circumstances. All who have received kindly and courteous treatment at the chapel will welcome visits from the missionary and native preachers to their villages and will assure their friends and neighbors that they have no cause to fear but can safely and profitably spend a little time in seeing and hearing for themselves

5. "Blessed are ye that sow beside all waters."

During the wave of excitement which swept over China after the Tientsin Massacre in 1870, a man living five xxyxx days' journey in the interior resolved to visit Chefoo and learn all he could about foreigners and their errand to China. One day when passing the chapel on the main street his attention was arrested by the sight of a missionary preaching in the chapel. He entered , listened for a time and received some Christian tracts. When he returned to his home the people of his village assembled on the street in the evening to hear his report. He told of his visits to the chapel and all that he could remember of having heard about God and Jesus Christ. He was unable to read but gave the tracts to a school teacher. This teacher became so interested that at the close of the term came to Chefoo as an inquirer. After months of study he was received into the Church and returned to his home to preach Jesus. That was the beginning of a work notwithstanding almost constant persecutions has at the end of thirty years grown until there are in that and an adjourning county six organized Churches supplied with well educated and faithful pastors receiving their support wholly or largely from the churches they serve. There are also a number of Christian~~s~~ schools and members scattered singly or in groups over much territory.

Itineration.

In beginning a work in a new district where all are strangers to the truth. Barnabas & Paul have left an example of priceless value. Traveling from city to city, preaching the Gospel in season and out of season, at the inns, tea shops, on boats, by the way side at public markets to crowds and to individuals, seeking in every way to disarm prejudicaxx win confidence and make friends, especially of men of good reputation and zealous of good works. Allthis will soon show the wisdom and necessity of the Lord's Command "Be ye therefore wise as serpents and harmless as doves". It may be well to make long journeys remaining only a short time at important centres in order to get an accurate knowledge of the location of the cities , towns and villages , the occupation of the peoples, their virtues as well as their defects in order to consider the best methods likely to influence and win the peoples. Unless there is a strong force of missionaries and trained helpers to divide the field and begin active work in each section of it, it may be best for a time to confine the work to a limited territory so as to be able to visit the same places again and again at short and regular intervals. Systematic, definite and continuous work should ever be kept in view. The seed must not only be widely sown but guarded like fields enclosed by walls and hedges. A matter of vital importance is to make friends every place of the children and youth and seek to influence their hearts and lives by the stories of Christ's love, His life, parables and precious promises. Whoever succeeds in winning the children's hearts has a key to the parents' hearts. In one village where a missionary stopped for noon, a package of foreign needles distributed among some little girls playing on the street soon brought not only the older sisters, but the mothers to the inn and gave an opportunity for the first time to tell them of Jesus and His love. In another village where the night was spent, the sending of a well printed and beautifully illustrated primer to a school brought all the teachers, pupils and their parents to the inn where they had an opportunity to hear the glad tidings of salvation. "Feed my lambs" was the commission our risen Lord first gave to Peter as though thisclaimed the first place in pastoral and evangelistic work. "The great man is he who does not lose his childs heart" said Mencius. When and wherever hearts are open to - receive the truth, the utmost care must be taken promptly to lead the soul into the light, establish it in the faith and guard against its yielding to the manifold temptations which beset the young convert.

Bible and Inquiry Classes.

May be the most effective and practical means of instructing and teaching souls by the truth. Care should be taken to arrange for the classes at a time which will least interfere with the daily avocations of the people. Let all who desire to know Jesus be xxxxxx cordially invited to come for a month or more as guests to the class either at the home ofmthe missionary or in some central station. Let all who are able to read be put in classes and assigned special lessons to study and prepare to be examined upon. Those who cannot read must be taught as children in the kindergarten . All should be kpet busy from morning and night learning of God and of Jesus Christ and what is involved in living a Christian life. Scripture texts should be memorized and all taught daily to pray and sing. The evenings might be profitably spent by ~~e~~ each one in turn repeating a Bible story and drawing from it the lessons intended for all . Every one should be constantly instructed in this individual responsibility of every soul to God and the obligation he is under to faithfully teach each member of his own household and so far as possible his own friends and neighbors the truth he himself has learned.

It might be well to accept hose who have fully accepted the truth and shown themselves able to teach others to attend yearly advanced classes that they be trained to become efficient and well instructed station leaders and still later be qualified to hold office when churches are organized. All, who receive persons into the Church on a cerdible profession of faith and baptize them in the name of the Father and of the Son and of the Holy Ghost, should with all their hearts fully strive to fully obey the Saviour's positive injunction, "Teaching them to observe all things whatsoever I have commanded you" To stop with baptism and committing the young converts to the Lord's care and leave them to struggle and study alone perhaps where no church or other Christians are within reach is to assume a fearful responsibility. Every missionary should be a faithful shepherd and should strive to imitate the Good Shepherd of whom Isaiah prophesied. "He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom ." "The care of all the churches" seemed to be the heaviest work of the great apostle. Is not one of the lessons taught by the sudden and terrible persecution which swept over North China in 1900 the imperative need of more pastoral oversight and grounding in scriptural truth ? If all the converts had been more fully instructed in the use of the sword of the spirit and daily prayerful waiting upon God, probably there would have been fewer to compromise the truth or to deny Jesus when the missionaries were massacred or compelled to flee for their lives.

NATIVE EVANGELISTS.

Soundly converted , trustworthy, earnest Bible students in whose hearts there is a quenchless love for Christ and love for souls will be found of priceless value and enable the faithful missionary to do a work he never could have done without them. These men know the language, they understand their own people, are able to visit homes and come in close contact with many as the most gifted missionary cannot do. They can help as none others can in guarding the Church from unworthy members. They can go out into the highways and hedges, search for the sick, the aged, the/ helpless and compel them to come to Jesus as no others can. The missionary who has had the joy and privilege of leading men called of God to know and accept of Jesus and of helping to educate and train them for effective work will, love them as Paul loved Timothy and others who shared his love and friendship and under his direction were able to organize churches and ordain pastors and elders . In assigning the native helpers their special fields of labor the missionary will naturally visit and be a co-laborer with them whenever possible and will try to arrange for their spiritual nourishment and growth ~~of~~ in graces by assigning special courses of Bible study to carry on at all times and to have all to meet at stated periods for a few days or weeks for the special study of God's Word for prayer and conference and whatever may promise to hasten the coming of Christ's Kingdom. His joy will overflow when the churche have reached the point of self-support and have God-called and qualified men fitted for the pastoral oversight.

EDUCATION.

Christian schools for the education of the children of converts and for others who can be persuaded to attend where the Bible holds daily an important place are a necessity for permanent and aggressive work. Every missionary who is called to itinerate and superintend large districts will be compelled to give attention to the establishment and carrying on of Christian Schools. If possible the educational work should be chiefly under the control of men and women who love this work, have ability to teach and thoroughly believe in education as a powerful means of preaching the Gospel and evangelizing the nations. Only Christian teachers established in the faith ,able to live consistent lives and well qualified to teach should be employed. They should be taught how to best instruct ,stimulate and encourage every pupil to make the best possible use of every hourand to so train them that whatever may be their future calling, Jesus will ever hold the chief place in their thoughts and be glorified by their lives. Every school should be well organized. A curriculum carefully prepared and followed. The pupils should be carefully examined on each study by the missionary or some qualified and reliable man. A careful record should be kept so that a glance the standing and conduct of each pupil can be known. Discipline enforced, and the school so superintended that the teacher, pupils, parents and every body will know beyond a doubt that such schools require faithful and constant work from the teacher and hardwork from pupils and the idleness and failure on the part of anyone means dismissed from the school . Better have no schools than those where no true and useful education is given nor habits of industry and energy are formed . There should be an unceasing guard against shallowness. Heart work in education is a necessity, parents should from first to last be taugh the duty ,the privilege and blessing of each doing their full duty in contributing to the support of the school. Help should only follow and supplement the gifts of the peoples themselves. Every Christian convert should be well grounded from the first in regard to what the scriptures teach in giving to the support of the Gospel. The blessing promised to the liberal giver should not be denied to those in the deepest poverty.

Medical Work.

Jesus "ordained twelve that they should be with Him, and that He might send them forth to preach and He gave them power to heal sicknesses ." There can be no question as to the importance and value of medical work as a powerful evangelizing agency. The wards of a Hospital certainly give a grand opportunity for direct personal dealing with precious souls. This work itself is a form of preaching that every individual however ignorant or superstitious can understand and appreciate. It is a visible exemplification of love, the greatest power in the world. In the year 1871., it was my great privilege to spend some time with the late Dr. J. G. Kerr at Canton and witness his method of work.

On dispensary days all who came for treatment first entered the chapel and were seated in the order of arrival. Evangelists took turns in preaching/, telling of the Great Physician of souls and pressing the truth upon every hearer. When the hour arrived to open the dispensary ten persons at a time in the order in which they arrived wereallowed to pass through a side door which led into the dispensary. They were received by ten native physicians in independent practice either in the city or adjacent towns. These men had received their medical instructions from Dr. Kerr and instead of paying tuition had pledged themselves to return on dispensary days and give their services free during a period of threeyears. The native doctors were able to deal with the great majority of the patients, only the most difficult cases were shown into Dr. Kerr's room. He either prescribed for them or sent them to the hospital. Upwards of two hundred came each day during my visit there. The hospital , at that time, had accommodation for one hundred patients and every bed was occupied. Dr.Kerr seemed to improve every moment during the day. His skill in surgery has given him a world-wide reputation. When not using the knife his frequent visits among the patients and kindly and sympathetic greetings seemed to bring joy and hope to all the suffering ones. Often was he seen kneeling beside a bed in earnest prayer and telling of the Saviour love. All the native physicians and nurses seemed to know just what to do and like their chief concerned for both the body and soul of of every patient. Every day of the week and every hour seemed to be spent to save life, alleviate suffering and in preaching and living the Gospel as Christ preached and lived it.. On Sabbath morning after prayers with the patients I went with Dr? Kerr to a large chapel on a great thoroughfare. As soon as the door~~s~~ was opened people began to assemble and continued until I had counted about five hundred persons. Many of them had been treated at the dispensary or hospital or some of their kindred and friends had and they felt that the doctor was their true friend, and would not deceive them.

Dr. Kerr took the story of the prodigal son as his subject and spoke with such tremendousxxxxxxkxxx earnestness that all were compelled to listen and the majority of the audience remained seated until he had finished. Dr. Kerr came to China when a young man , after taking the most thorough course in the medicine the country afforded. He prepared himself by such a thorough study of the language as not only to be able to speak well but also to be able to translate and write medical text books and train class after class in medicine in their native tongue. He also knew his Bible thoroughly, believed with his whole heart the imperative need of every one is to know Christ and continued for forty seven years to glorify his Saviour by givingn himself so unreservedly to saving the bodies and souls of the Chinese that except in emergency cases he had no time to engage in practice in the families of foreign merchants, officials and others who would gladly have paid richly for the skill of such a physician. The miss-sionary physicians should have the hearty sympathy and co-operation of all co-laborers, and this should be mutual. The ordained men, native evangelists, Bible Women and all Church members should unite so far as possible in visiting homes, itinerating and in every way make the most of the good impressions made by the medical work and present to all the divine remedy for sin-sick souls.

In Conclusion.

All should constantly remember that "there are diversity of gifts but the same spirit". Watchwords for all coming years should be hidden in every heart. More love for Christ, stronger faith, instant obedience to the call of duty. Ever about "My Father's Business". "Without Me, ye can do nothing". "I can do all things through Christ which strenghteneth me." "For the Son of Man is come to see and to save that which was lost". Our resources are in God with whom "All things are possible." "I will never leave thee nor forsake thee". All must "lay hold upon the hope set before us which hope we have as an anchor to the soul both sure and stedfast." There must be wire adaptation to prevent conditions. Methods successful in former years may require modification oe entire change.

Every missionary is called upon to "endure hardness as a good soldier of Jesus Christ." Every believer is chosen to be a soldier and must strive lawfully for masteries. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds."

Yet valuable lessons may be learned from military life/./A field officer conducting a campaign aims for impregnable positions. A missionary must plan to attack heathenism in strongholds and plan for victory xxx An aggressive and incessant struggle cannot be long carried on by remaining in fortified positions.

Lord Kitchener's conquest of the Soudan was preceded by years of the most careful and painstaking preparation. "So carefully were the different branches of the service co-ordinated, so thoroughly did each serve and support every other arm that the invasion went forward with all the irresistible steadiness of a tidal wave." Napoleon won victories by concentrating his troops on one point. The ablest general cannot conquer without well-trained and loyal soldiers ,neither can the missionary accomplish his work unaided and alone. His study should ever be to develop and employ to the utmost to the talents of every member so as to ably assist in the churches development and aggressive work. There should be united hearts, genuine sympathy and co-operation among all/ the missionaries and native members . Each one should do his utmost to make Christ glorious and unceasingly remember that "where the spirit of the Lord is,there is liberty". Each is called to be an ambassador for Christ and use the special talent God has given him to lead men to Christ. The Church is Christ's body. xx every member has its specific work. "To every man his work" is the divine order. Every one who thanks God as Paul did for appointing him a preacher - and "A teacher of the Gentiles" will be so intent in running the race set before him., ever looking unto Jesus the Author and finisher of our faith" That there will be no room for jealousy, envy and cold criticism which is like a dagger to the sensitive heart. The key note to all noble character is masterly self-control. Failure here means to be a captive. Strife among missionaries is a fearful obstacle to the spread of the Gospel and the death-blow to the calmness, peace and mutual help all so much need.

Happy indeed is the missionary who has learned the art of living at peace with hiscolleagues and with all others. Much of the happiness of life consists in the ability to make true lasting friends and being able to keep friendship always in good repair. This requires such a bridling of the tongue as to remain silent in regard to each others weaknesses and to be tolerant and tender in regard ti points of difference. What a changed world this would be if it could be said of every xxxx Christian as Solomon said of the virtuous woman,"In her tongue is the law of kindness". Obedience to Christ's often repeated command "love one another" will help us to obey the command "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Let the Word of Christ dwell in you richly in all wisdom" . "And let the peace of God rule in your hearts."

~~The~~ American Slavery of Chinese Women

The following minute was passed by the Presbyterian Board of Foreign Missions at its meeting of September 7th in regard to an evil, the proportions of which are becomming more and more apparent:

"The Bard having learned of the death of Miss Margaret Culbertson, who for many years has presided over the Presbyterian Rescue Home for Chinese slave girls in San Francisco, desires to place on record its high estimation of her character, and its sense of irreparable loss in her decease. Miss Culbertson was no ordinary woman and her work was not ordinary work. Her career of heroic Christian effort for the education and for the brave and fearless defence of those waifs imported from China for the worst of purposes marks a new era in public sentiment, and a more vigorous maintenance of jutice to the unfortunate in the ~~legal~~ local courts. She began her work when the anti ~~Christian~~ Chinese prejudice on the Pacific Coast was at its height, and when it seemed almost an open question whether any man or woman of the Mongolian race had any rights which Americans were bound to respect. The regulative laws which now limit and control Chinese immigration had not been put in force, and there existed on the part of the lower classes of our population an almost frenzied hatrdd toward ~~the~~ all Chinese laborers ~~race~~. This indiscriminate ~~hatred~~ enmity bore upon the innocent as severely as upon the vilest, and missionaries and others who befriended these people and tried to do them good were about as thoroughly hated as the Chinese themselves. ~~And~~ Those especially who attempted to rescue the doomed slave girls encountered a double measure of obloquy. They were in positive danger from the rage of the Chinamen whose prey they had rescued, and they were subjected to the professional arts and insults of an unscrupulous class of lawyers, who coarsely bantered them in the courts if they dared to appear as witnesses. In this terrible conflict for purity and humanity Miss Culbertson stood in the forefront. Supported by the encouragement and prayers of a large number of California's noblest Christian women, she went down again and again into the arena amid wild beast as foul as those of Ephesus, resolved to win the battle or perish in the attempt. The more vulgar and obscene the language of the legal hirelings who confronted her, the more firmly she stood her ground, though the strain made sad havoc with her health, and finally after years of struggles broke her down utterly. It was not, however, until she had won a glorious victory. Other mission homes followed her brave examples. Public sentiment came to her help; the newspaper press, or the better part of it, sustained her cause. The police aided her gladly. The courts, hesitant at first, came up to theclear and positive ground, that this form of slavery like all others is unlawful in this land, and can be only ~~be~~ unlawful. And now everybody who lays claim to decency is in favor of the rescue work, and it is coming to be thought disgraceful ~~becoming a disgrace~~ for any lawyer, no matter how great the fee, to plead the cause of the highbinders and their infamy.

Miss Culbertson had gradually failed in health for the last four or five years, though she still persisted in doing what she could. Her defense for the helpless was only a part of her varied work. In the general management of the Home and in the loving interest which she cherished toward all who were and all who had been under her care, she was untiring. Scores of her pupils have married and are now presiding over Christian Chinese homes. These are her living epistles and her panegyrics.

On the 25th of July she set out for her home in East Groveland, New York, where she hoped to die. As she was extremely feeble she was attended on her long journey by a sister andher neice. On reaching Avon Springs, only fourteen miles short of her home, it became necessary to remove her from the train, as the end was clearly at hand. And there failing of her earthly home, she passed to a more enduring and glorious home in Heaven.

The Board is moved to record this merited tribute by a desire to stamp the seal of its approval upon a form of missionary work which should appeal to every philanthropic heart, and especially to every Christian woman in this favored land." A copy of this action has been sent to the surviving relatives of the deceased.

While There has indeed been a favorable change of sentiment, ~~but the~~ in regard to the Chinese yet the much needed work has not all been done, A writer in the North American Review for Sept. 1897 ~~this current month~~ states that there are now fifteen hundred Chinese women held in this degrading slavery in this country; that two large Chinese companies are engaged in the purchase, transportation and sale of these ill starred victims, and that no less than three thousand Chinamen scattered through our American cities, derive their support directly or indirectly from this infamous traffic. Some months ago the Chinese Consul General in San Francisco appeared in state in one of the missions in that city ~~San Francisco~~ and demanded the release of a slave "for the honor" he said "of China and the Chinese." Being rebuffed he obtained a writ of habaes corpus, and the prolonged contest which followed in the courts has served to reveal more fully than ever before the extent and the perfect organization of this Satanic traffic. As these females are brought through the custom houses under false affidavits that they are wives and daughters, the evil is exceedingly difficult to reach. But reach it we must as a civilized and Christian people. We shall be told that there are nameless corruptions and vices of white men which must be hunted ~~dewn~~ down in the dark places of all our cities. This is true, but it cannot excuse apathy or indifference to this organized and compulsory vice, ~~this Asiatic social cancer far worse than cholera, which~~ This is slavery, & of a viler sort than than ever existed among us before. Beginning on the Pacific Coast it is stealthily creeping into all our great cities, east and west. ~~There is need that many shall receive the mantle of Margaret Culbertson.~~ It is a slavery of woman. It belies the very highest boast & glory of our country which has been called the Paradise of woman F. F. E.

CABLE ADDRESS:
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OFFICE OF SECRETARY.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE.

POST OFFICE BOX F,
STATION O.

New York, October 8th, *1897*.

To the
Young People's Societies:

We write to you for the same reason that John wrote to the young men of the Apostolic Church, because "Ye are strong." 1 John:2, 14. We contemplate with great admiration your strength of numbers, - strength of organization, - strength of persistent purpose. The work of Christian Endeavorers and kindred societies is no longer an experiment. You have done the impossible, or what ten years ago would have been deemed impossible. You have rallied your forces in our great eastern cities tens of thousands strong. You have crossed the Continent and sounded your bugle call on the shores of the Pacific. We say this not in flattery, but partly because we believe that you have not yet fully estimated the extent of your power. You have made good beginnings in the conquest of the world for Christ, but possibly you have been making a wrong estimate of the task. Remember the m mistake of King Joash, who smote the ground with his arrows thrice, and staid when he should have smitten many times and gained a larger blessing, II Kings:13, 18-19.

Beyond the threshhold of the new century now at hand the heavy burdens of the world's conquest will be rolled over upon you who are young. Prepare for it now. If your fathers and mothers have been dabbling at missions" as some contend, it is yours to show something better. Dabbling will never overcome the principalities and powers of the world's error. You have done some definite things on a grand scale, We wish to propose another, and that is a vigorous and earnest effort to help pay off the debt of the Board of Foreign Missions. This debt is the greatest possible barrier to the missionary work. It necessitates retrenchment upon the annual estimates which cuts to the quick. It involves the dismissal of faithful native preachers, the closing of schools and hospitals, which it has cost years of effort and contribution to build up. Our missionaries are handicapped, perplexed, and discouraged, and yet so long as the churches and societies withhold their contributions there is no alternative. The Board can only use the funds received.

The work of Missions is the grandest work ever undertaken by men. Ages ago it was said, "Beautiful on the mountains are the feet of them that bring salvation, that publish peace." But they are no longer beautiful when encumbered with fetters or dragging a ball and chain. It is impossible to convey to you the deep feeling of our missionaries in regard to these hindrances.

A few months since, the Board of Foreign Missions, having started subscriptions at the Mission House, sent out an appeal to its missionaries asking them to join in the removal of the debt. The responses thus far show a wonderful~~y~~ heartiness and self-sacrifice. The special gifts of over one hundred and fifty missionaries average considerably more than $25 each. The responses are such as these:

"Charge to my account $50 subscribed for the debt. Also for my sister $25. I regret that we cannot give more."

Another: "Iam very glad to send the small contribution of $25."

Another: "After sending you my letter with the subscription for $100 for Mrs. _______ and myself, our son adds $5. 00"

Another: "Mrs. _______ and I have decided to give $50. We do so gladly."

Another: "We have directed the treasurer to send $50 from Mrs. _______ and myself, and $15 from our daughter.

Another: "The appeal of the Board has met with the heartiest approval of all the missionaries with whom I have conversed. I contribute $25."

One missionary and his wife contributed $200 and their four daughters $100. One unmarried lady gives a fourth of her salary. Another sends an order for $70. Still another gives $50. Still another who is assisting several orphans subscribes $50.

The native Christians also are subscribing liberally. The employees of the Beirut Printing Press subscribe $142.80. In and around the Sidon Station preachers, teachers and people have contributed generously to meet the cut. A community of Druses have doubled their contributions, while their teacher has taken off more than one tenth of his salary. Some have quadrupled their gifts. The little church at Tyre has increased its gifts four fold. Tyre and Sidon already have an indictment to make against one generation. Let them not also rise up in judgment against ours.

At the San Francisco Convention it was voted that Endeavorers would give twenty-five cents each this year for the debt over and beyond their usual contributions for Foreign Missions. This would make a handsome aggregate if it were certain that all would contribute, but certainty can never be relied upon in such cases. If the twenty-five cent average of the 400,000 Christian Endeavorers is to be reached, it must be by the giving of four fold and even ten fold by those who have the ability. Probably there is not a single member that is not able to give twenty-five cents, and if with that as the unit and starting point, the contributions grade upward according to ability, you will accomplish a result at which Tyre and Sidon will rejoice.

The Committee earnestly request that this appeal be read publicly in every Young People's Society in the Presbyterian Church.

REPORT OF THE MISSIONARY COMMITTEE OF THE WESTERN SECTION OF THE ALLIANCE OF CHURCHES HOLDING THE REFORMED FAITH AND PRESBYTERIAN ORDER.

The Missionary Committee of the Western Section beg leave to report that in the interval since the Council held in Glasgow in 1896, the Committee's work has been largely merged in that of the Annual Conferences held with other Missionary organizations in the United States and Canada. In these yearly discussions the members of this Committee have taken a large part, holding at the same time such separate sessions as seemed necessary to keep alive their own organization, and to hold prominently in view certain special objects which will appear in this report. Three meetings of the Committee have been held - the first in January, 1898, another in January, 1899, and the third during the sessions of this Council.

The interdenominational conferences here alluded to were a direct outgrowth of the action taken at the meeting of this Alliance in Toronto in 1892. That action recommended a series of annual meetings of the Presbyterian and Reformed Missionary Boards and thus leading on to a general movement in the interest of comity and cooperation which has already been attended with blessed and far-reaching results. The invitation which under the auspices of your committee was extended to the Boards and Societies of other denominations, was most cordially accepted, and seven annual gatherings, all evincing a hearty spirit of confidence and cooperation have been held.

During the last two years the Committee have had in view the gathering and collation of brief historic sketches of the missionary operations of our churches during the century, and their presentation to the Alliance for its permanent archives. These are therefore respectfully submitted in the forms in which they have been prepared by the different organizations. As a member of this council has been appointed to present a special paper on the aggregate results of our missionary enterprises, this report will deal mainly with some general phases of our missionary history. In the perspective of the century now closing, we would if possible show the place which the churches of our faith and order have occupied, and the part which they have taken in the great world movement of Christian evangelizations. There has been a popular impression that the churches specially identified with the Calvinistic faith were slow to join the modern missionary movement in which other Christian bodies have been distinguished.

A reason for this misapprehension may be found in the fact that the churches holding the Westminster and the Heidelberg Confession have until a comparatively recent period carried on their missionary work through interdenominational societies. For a century and a quarter, or from 1700 to 1825, the Scotch General Assembly, though taking active part in missions, worked through such organizations. And the American Presbyterian Assembly from its beginning until 1837, and one branch of it until 1870, followed this example. In this way the work of Presbyterians has been merged and hidden in missionary societies bearing other names. And the same policy, or want of policy, characterized the early efforts of the Reformed and Associate Reformed Churches.

But as a matter of fact leading members of all these bodies took an active part in the pioneer movements of Modern Missions. As early as 1555 John Calvin and Admiral Coligni organized a missionary colony for Brazil; and its success was only prevented by the apostacy and cruel treachery of its leader. In 1612 the Reformed Churches of Holland established a missionary training school at Leyden. This was two years before the founding of the College of the Propaganda at Rome. In 1616 collections were ordered in all the Churches of Holland for missions in the East Indies. In 1627 work was begun in Formosa, and in 1637 in Dutch Guiana. In 1628 the Dutch minister Michaleas, laboring on the island of Manhattan, sent a request to Holland for missionaries to labor among the American Indians. In 1641 the famous "Long Parliament" received a petition from about seventy members of the Westminster Assembly asking for the establishment of missions in North America. The petition was signed by three Scotch Presbyterians, Alexander Henderson, Robert Baillie and George Gillespie. In response to this petition, Parliament passed in 1649 "an act for promoting and propagating the Gospel of Jesus Christ in New England".

The churches of Holland though actuated by a true missionary spirit and led in their movements for the world's conversion by such great names as Hugo Grotius, were sadly and almost fatally crippled in their East India Missions by the cooperation and control assumed by the State. Otherwise they would have reaped a better harvest.

The Presbyterian Churches of Scotland, although happily free from such trammels, were slow in entering upon missionary work through their own ecclesiastical organizations. Yet in the prosecution of the work of independent missionary societies they were among the foremost.

In 1701 a few ministers at a meeting in Edinburgh formed the nucleus of the Society for the Promotion of Christian Knowledge, for which in 1706 the Assembly called for contributions. When its charter was framed in 1709, eighty Presbyterians were numbered among its corporate members. This was the Society which in 1741 contributed to the support of John Sergant, missionary to the Indians in New England. In 1742, it commissioned Ezra Horton, a minister of the Presbytery of New York, to the Indians on Long Island. In 1748 it appointed David Brainerd, also a member of the New York Presbytery, as a missionary to the Indians in New Jersey. Cantral New York also owes the noble and widespread influence of its heroic missionary, Samuel Kirkland, to this same Scotch Society which commissioned him in 1765.

In 1744 a number of ministers in Scotland moved by the tidings of Whitfield's work in America, published the proposal of a universal concert of prayer for the conversion of the world. This recommendation was taken up by Jonathan Edwards, afterwards President of Nassau Hall College, who wrote a memorable treatise on the duty of proclaiming the Gospel to all mankind, and this treatise, years afterward, coming into the hands of the Scotch Calvinistic shoemaker, William Carey, led to the missionary movement among the English Baptists.

In 1796 a number of ministers, mostly Presbyterian and Reformed, but including a few Baptists, organized the New York Missionary Society, inconnection with which the General Assembly of 1800 sent Rev Mr. Chapman to the white and Indian populations of Western New York. In 1812 on the recommendation of the Presbyterian Assembly's missionary committee, Rev. Gideon Blackburn was sent to the Cherokees. Others were commissioned by this Society to the Chickasaws, Senecas, Tuscaroras, Stockbridges and other fragments of Indian tribes on Long Island.

Great interest was created in the work of this society by the delivery and publication in 1797 of the memorable sermon of Dr. John M. Mason entitled "Messiah's Throne", also by a sermon delivered by the same Society in 1799 by Dr. John H. Livingston entitled "Christ is all in all", and another in 1804 entitled "The Everlasting Gospel".

The latter discourse subsequently reprinted and widely circulated in New England by Samuel J. Mills, is supposed to have been among the forces which led to the establishment of the American Board of Commissioners for Foreign Missions.

Samuel J. Mills having been largely instrumental in the formation of the American Board in New England, seems to have been the first to recognize the great importance of organizing a similar movement among the various branches of the Presbyterian and Reformed churches in the Middle States. In writing a letter to his father from the study of Dr. Griffin of Newark, N. J., and dated May 1810, he said.- "The Presbyterian Church as is well known have heretofore, as a church made no exertions to send the Gospel out of the limits of the United States. I have for a long time thought it desirable that their attention should be directed to the subject of Foreign Missions, not only with the view of sending the Gospel to the destitute abroad, but in the hope that exertion of this kind might excite more zeal for the diffusion of religious knowledge in our own country. I conceive the object is secured." "Mills went from my house" says Dr. Griffin, "to lay the project of a missionary society before the General Assembly at the time the United Foreign Missionary Society was formed". It is significant that the man who had been so deeply interested in the formation of the American Board, six years before, should not have urged upon the Assembly a cooperation with that Board, but should have advocated a distinct organization which should develop the full strength of the Presbyterian Churches. The Society which was formed then and there (1818) was called the Union Foreign Missionary Society. Though it embraced the Presbyterian, the Reformed and the Associate Reformed Churches, it was essentially Presbyterian. To this organization, the work of the New York Missionary Society and its supporters, excepting the Baptists, was transferred.

Meanwhile the very successful and very romantic history of the American Board in those early years had a very attractive influence upon our Presbyterian Churches - the consecration of the young student volunteers at Williams College, the haystack prayer meeting, the romance of Obbokiah and the Hawaiian Mission, the conversion of Judson and Rice and the birth of American Baptist Missions, the pathetic story of Harriette Newall, and the wives of Judson, all this appealed strongly. And besides the idea of organic denominational union is always plausible even though it is not always wise and the result was that after ten years, the Union Missionary Society was merged in the American Board carrying with it ten missions and sixty missionaries. There were some, however, both in the Reformed and in the Presbyterian Churches who felt that it was time to take up the work of Missions through their own organizations.

Previous to the year 1831, we find no one Presbyterian or Reformed organization in this country extending missions to foreign lands under its own independent control, though some of the Synods carried on Home Mission work among the Indian tribes. In the day of small things joint efforts in Foreign Missions may have been necessary; yet had the denominational policy been adopted at an earlier day, as was done by other religious bodies, the visible results of Presbyterian missionary operations in the first half of the century would in all probability have been much greater.

As above stated, the Scotch General Assembly adopted the automatic plan in 1825. The American churches began to follow this example six years later. In 1831 the Presbyterian Synod of Pittsburgh formed the Western Foreign Missionary Society which in 1837 - 8 was adopted by the Old School General Assembly as the nucleus of the Presbyterian Board. The express motive given by the Synod for its action was a desire to increase the missionary interest of the Presbyterian Churches, and such in fact was the result. The Northern and the Southern

Synods were then and for many years after united in their foreign missionary work under one Assembly, while the New School Synods of the North still continued to cooperate with the American Board.

The withdrawal of the Reformed Dutch Church from the American Board was gradual. As early as 1822 a feeling had arisen that the best development of a missionary spirit in the churches could not be secured as long as their contributions were made through outside channels. Such noble men as Abeel and Scudder, belonged to their communion and were regarded as sons of the church, but under existing arrangements they failed to come into closest touch with their own people. Consequently in 1832 a Missionary Board of the Reformed Church was appointed and in 1836 an independent Mission was undertaken though unsuccessfully, in Borneo. The flourishing Missions in Amoy and Arcott were established in 1842 and 1852, and in 1856 - 7 the relations of the Reformed Church with the American Board were entirely, though amicably closed. The New School Branch of the Presbyterian Church continued to cooperate with that Board till the Reunion of the churches in 1870, when by a friendly withdrawal of its representatives in the corporate membership and the Prudential Committee, and by the adoption of several missions set over to its care, it became fully and organically connected with the work of the Presbyterian Board of Foreign Missions.

Down to the year 1861, the Southern Synods now constituting the Presbyterian Church in the United States were full sharers with the Northern Church in the management of the work of all the Presbyterian Missions then in operation. And although since that separation which was one of the unhappy incidents of the Civil War, the missionary work of the two branches has been conducted by separate Boards or Committees yet the utmost harmony and cooperation have prevailed, special arrangements have been made for the Presbyterial Union of their adjacent native churches, and questions of comity are carefully studied with a view to the utmost economy and efficiency. Some of the smaller Reformed and Presbyterian bodies continued till a later period to work in connection with other churches of their own faith and order, some in this country, some in Scotland, but they are all now developing their own independent boards and committees, and we believe that without exception their work is more satisfactory and successful.

It is a significant fact that while our churches have been gradually laying aside the former policy of mixed control, they have at the same time grown into closer relations of practical comity, friendliness of spirit and effective cooperation than ever before. In the avoidance of rivalry, competition, proselyting and overbidding in the employment of native agents or intrusion in fields fairly occupied, much has already been done and doubtless more is to follow. We trust that among all denominations these principles of comity may more and more prevail, and we are glad to report that Presbyterians who have sometimes been called narrow, have generally been found in the van of all movements toward friendly recognition and cooperation. It was that Scotch Apostle of burning eloquence, Alexander Duff, who on his visit to this country in 1842 led the different denominations to lay down for the first time some general principles of missionary comity. And in the more recent advances along the same line, the Presbyterian churches have been among the foremost.

Still another fact deserves mention, viz: that while our churches have advanced toward an automatic missionary policy, they have still taken the lead in the support of interdenominational charities of all kinds at home and abroad. Perhaps it springs from a lingering inheritance of the old voluntaryism to which they were so long habituated that Presbyterians have earned the name of "God's foolish people". Not only have they continued to lead in the support of Bible and Tract Societies and of such undenominational organizations as the China Inland Mission, Young Men's Christian Associations, &c. for all of which we are both glad and proud, but it is well known that the Presbyterian churches are the common pasture ground of all free lance schemes, good, bad, and indifferent whose name is legion. At all events there is no country of the Orient so remote that its personal solicitors do not know where to apply.

In the organization of foreign Presbyteries under the joint support of different missions, a variety of methods have been followed In China, the Reformed Church mission in connection with that of the English Presbyterian Church long ago established an independent native Presbytery. In Korea steps have been taken toward a similar Presbyterial arrangement. In Japan all the different Presbyterian Missions have contributed to the establishment of an independent national church of the Presbyterian order. As a rule the missionarues retain their connection with the home presbyteries, and have only an advisory relation to this national church. In Brazil, the Northern and Southern Presbyterian Churches established some years ago an independent Brazilian Synod of whose Presbyteries most of the missionaries became members in full relations with the natives of the country.

In the matter of Union and Cooperation to which the Alliance gave so much attention fifteen years ago, less progress has been made than was then expected. In the older Missions of India and most of those in China, the Presbyteries and Synods have preferred to remain in connection with their respective bodies in Europe and America. In most other lands our missionaries have seemed inclined to maintain their home relations and on the whole the balance of sentiment has inclined to the policy of organizing in new fields, independent presbyteries and synods governed by a native ministry alone.

Let us now for a moment contemplate in their full array the missionary forces radiating from these Presbyterian Churches of the Western Hemisphere. The survey will impress upon us the grandeur and power of that refluent tide of influence which flows back to the old world from a portion of the earth which four centuries ago was wholly unknown. Bearing in mind that we represent only one division of the Protestant Churches of America this extension of our lines over the Orient, in the Roman Catholic republics of Central and South America, and in the islands of the Atlantic and the Pacific, is quite remarkable.

1. We see the prosperous Missions of the Reformed Church in

America spreading into Southern India, Central China, North and South Japan and along the coasts of Arabia where the fanatical intolerance of Islam does its worst.

2. The Presbyterian Church, North, has its outposts in Northern, Central and Southern China, in Hainan, Korea, and East and West Japan, in Siam and Laos and West Africa, in Syria, Eastern and Western Persia, in Central and Southern Brazil, in Colombia, Chile, Mexico and Guatemala, among the Chinese and Japanese in this country, a and last of all in the Philippines.

3. The Southern Presbyterian Church only beginning its separate work in 1861, has already vigorous and successful Missions in Central China, Japan, Korea, two missions in Brazil, one in Mexico, a good beginning in Cuba, and what well deserves to be called the Star Mission in Central Africa, now well established on the chief confluent of the Congo.

4. The Canadian Presbyterian Church, East Division, has the great honor of occupying that field in the New Hebrides where the sainted Geddie "found on his arrival no Christians, and when called away left no heathen", and where three martyred Gordons baptized the mission with their blood. It has also a flourishing, well-conducted Mission among the thousands of Asiatic coolie laborers in Trinidad, and another in British Guiana. A noble work has also been inaugurated in Korea.

5. The Western Canadian Churches have been equally honored by that remarkable work in Formosa commenced in 1872 by Rev. G. L. Mackay. They have also a vigorous mission in Central India begun in

1874 by two coregeous women. Brave men followed who, after five years of masterly patience conquered a peace with the hostile Rajah, Halkar, and established a strong centre at Indore. While aiming with great success at all the higher forms of work on educational and medical lines, this mission has set a good example in giving special attention to the lower castes and the depressed and oppressed masses who most of all need the comfort of the Gospel. It has also begun work among the aboriginal mountain tribes and has extended efficient help to the sufferers from famine. The same church maintains twenty stations and outstations among the Canadian Indians, and it cares for the interests of the Chinese in Montreal and in British Columbia.

6. When the United Presbyterian Church of North America was formed in 1858 by the Union of the Associate Presbyterian and the Associate Reformed churches, each of these bodies brought to the Union a vigorous foreign missionary work, the one in Syria and Egypt, the other in Trinidad and Northern India. It was resolved that the United Church instead of entering many lands should devote its energies to two great mission fields the one embracing all of Egypt from the Mediterranean to the First Cataract with a population of nearly 10,000,000 - the other a large portion of the Punjab, 250 by 150 miles in extent, and embracing a population of over 4,000,000. In the first decade from 1860 to 1870, twenty-eight missionaries were sent to these missions, in the second decade twenty-four, in the third, forty-one, and in the decade now closing, seventy-four. Few large mission fields have been so well worked as these, and few have been blessed with greater success.

7. One of the most vigorous missions in Japan is that of the Reformed Church in the United States. Its centres are Tokyo, Dendai and Yamagata. The influence which is has gained in Japan has been greatly promoted by two men of high rank who have been numbered among its converts. One of these became speaker of the Lower House of the First Imperial Diet, and is now minister plenipotentiary to Italy, the other belonging to the distinguished family of O. Shikawa entered the Christian ministry in which he has been remarkably successful. Some of its devoted native helpers sacrificed their lives in an effort to bear the Gospel to the Kurule Islands.

8. The Synod of the Reformed Presbyterian Church has been assigned perhaps the hardest mission field in the world, viz: Northern Syria. It is the home of the pagan Nusairiyeh whose hearts have been said to be "as hard as their mountain boulders, and their lives as barren as the scrubby undergrowth which struggles for an existence on their native hills". They resist all foreign faiths and they guard the impenetrable secrets of their own. But since none must be passed by, God in His providence has summoned to this incorrigible race, the strong faith of this corageous Synod. It had already toughened the fibre of its missionary zeal by years of struggle with peculiar discouragements in the Island of Hayti, and was thus prepared for the mountain hamlets of the Nusairiyeh where it certainly has wrought in no plastic clay but has chiseled the hard granite of the Lebanon. Whatever the number of Nusairiyian converts may have been, three well organized churches with 200 members have been formed. Four licentiates and nineteen na-

tive helpers are employed and there are ten schools with five hundred pupils. Some of the most earnest and self-denying men and women have been numbered in the missionary force, and one Syrian convert, the well known Dr. Metheny has gained distinction. This is the work of a church which has less than 10,000 communicants, and whose annual contributions for this cause average $2. per capita. If the Presbyterian Church, North were to contribute to Foreign Missions at this rate, the total would be $1,951,754.

9. To the Northern India Mission of the *General Synod of the Reformed Presbyterian Church*, a splendid success has been given. It was organized as an independent denominational Mission in 1884 at Roorkie. An earlier effort had been made in India jointly with the Presbyterian Church. But by reason of serious complications this good beginning was merged in the Presbyterian Mission. Since adopting the better policy of independent action, a phenomenal work has been accomplished. There are now two Indian Presbyteries, 12 organized churches, with each its minister and elders, 1230 communicants, 11 chief centers with 14 substations, forty preachers and helpers of all grades, and a theological class in session six months of the year. This mission ranks above all others in utilizing native talent. In its entire array of ministers and doctors there is but one Foreign Missionary. All the others including some doubtless who were fruits of the early efforts are native born, and the quality of these men may be judged not only by their success, but from the fact that in the General Synod which met in

Philadelphia in May 1898 , one of these honored Asiatics was appointed Moderator. Other Missions in India which number half a score of ordained foreigners with a proportionately small number of native pastors may well learn a lesson from this grand example.

10. The Cumberland Presbyterian Church was organized in 1810 When only three years old it began to plan for missions to the American Indians, among whom actual work was begun in 1818. Its first ambassador to foreign lands was a manumitted slave, who while in bondage, had acquired an education. His field was Liberia. In 1860 a missionary was sent to Turkey, but both of these beginnings were cut short by the Civil War. In 1877 a vigorous mission was begun in Japan which now numbers 20 missionaries, 17 native preachers and evangelists, 6 organized churches, 24 preaching places, and a church membership of 600. Ten years later a mission was started in Mexico where now are 5 missionaries, 10 native helpers and preachers and 150 communicants. Within the last two years, 5 missionaries have been sent to the interior province of Hunan in China - an almost unoccupied field, but one of great promise. The large number of unmarried women sent forth by the Cumberland Presbyterian Church speaks well for its efficient Woman's Board.

11. The Associate Reformed Synod of the South began its missionary work in 1842 by training several negro lads to become missionaries in Africa. Its work also was interrupted by the Civil War. In 1874 it sent a lady missionary to labor in connection with the United Presbyterian Mission in India. While still continuing her support, the Synod resolved to establish an independent Mission and chose Mexico

as its field, and Tampico as its chief station. The Mission is now flourishing, having a Presbytery with seven ordained ministers , and three licentiates, 281 communicants, valuable church and educational buildings and equipments, and best ofaall the Presbytery has a Board of Home Missions which supports a missionary.

We have thus seen as in a panorama the united array of our missionary forces. Truly our lines are gone out through all the earth. Our heralds are scattered through North America from British Columbia to Yucutan - they are in Central America and in Colombia, Venesuela, British Guiana, Brazil. We find them on the African coast from Liberia to the Ogowe, and in the heart of the Great Congo Basin. We are strong in Syria and Persia, side by side in India, and separate columns are advancing with one watchword and one Captain of Our Salvation. We are proclaiming glad tidings in Siam and Laos, in Hainan and the Philippines and Formosa. We have long since partitioned China, though not for political conquest and spoil, but for her own salvation. Our united forces are teaching the Hermit Nation that no man and no nation liveth to itself. We have proclaimed to the Sunrise Kingdom the Sun of Righteousness whose rising shall know no setting.

And thus with our watch towers surrounding the globe, our stations taken, our strategic points occupied, our forces marshalled and our equipment ready for still greater conquests, we are led to exclaim "What hath God wrought?"

The three centuries proceding this, accomplished great results in the attainment of religious liberty, and the various reforms which established the purer doctrinal basis of Protestant Christianty, but nothing in the Nineteenth century, has accomplished so much for the church--so much for her own good even, as the mobilization of her forces for the moral and spiritual conquest of the heathen nations. And we have shown that those branches of the church which are here represented, have had their full share of the work, and their full share of its reflex blessings.

Having seen something of the extent of our combined missionary work, let us for a moment consider also its quality. It would be impossible to estimate fairly the reflex influence for good which has flowed back upon the churches from these varied and continued conquests in the ends of the earth,--the many examples of faith and self-consecration, and the instances of noble heroism and constancy even unto death. We cannot value too highly the practical illustrations which this work has given, of the truths we hold as to the universality of sin, and the demonstrated applicability and efficacy of the Gospel of Christ. The people of Israel were inspired and elevated by the memory of their great lawgivers and prophets, and so our Christian life is stimulated and enriched by a history of Missionary faith and heroism, the record of which would read like that in the Epistle to the Hebrews.

The pioneer work of Missions calls forth the heroic faith and courage of both men and women, and we have had illustrious examples of both. We look back to the early days when Whitman and Spalding and their heroic wives, left their homes in Western New York and crossed the trackless continent, accomplishing the most arduous and perilous journey ever made by women. Not far from the same time John C. Lowrie, bereft of his young wife, and separated from his other associates at the very threshold of India, still had the grit to pursue his lonely way up the Ganges to the Punjab and establish his mission.

We see Geddie first arousing the churches of Nova Scotia and then offering himself as their first and truly Apostolic Missionary to the New Hebrides. We see the dauntless Gordon hastening to take the place of his murdered brother in Erromanga, and as it proved, to share his martyr's crown. There rise up before us Bushnell and Pinney and Leighton Wilson, who were not appalled by the grave yards of West Africa, but with their lives in their hands and their all in God's hands, went forth as heralds of the Great Physician. There are many missionaries now passed beyond the vail, the very thought of whom inspires our hearts, men like Ab~~el~~eel and Scudder and Lansi~~[illegible]~~ng and Hogg, like Nevi~~n~~us of China, and Henry Bowen of India like Calhoun and Dodds of Syria, McKenzie of Korea, Williamson of the Dakotas and Simonson of Brazil. And a multitude of others might be named who through faith subdued Kingdoms, wrought righteousness, obtained promises--out of weakness were made strong.

Nor are the days of Missionary heroism actually past. It is true that those who are sent to old and well established stations where all the comforts of our American civilization are to be had, where the people are friendly and some congenial, local work is ready to hand--it is true that such missionaries know comparatively little of hardship or the heroism which it demands. But for those who like Paul are unwilling to build on other men's foundations, but prefer to bear the message to the regions beyond, there is still heroic work demanded, and fortunately, there are men to do it. These later decades are not wanting in illustrious instances of heroic devotion. Nassa~~y~~u leaves the African Coast settlements and pushes up the Ogowe alone to take his chances with savage and naked cannibals; George ~~and~~ L Mackay turns away from the offer of comfortable quarters at Swatow and prefers to break new ground in Northern Formosa. Adolphus Good, sending home his family for health and safety, plunges into the African forests, that he may plant a mission on the interior uplands away from the mangrove swamps of the coast and the corrupting influences of foreign trade. His life is the price he pays, but he achieves success. Cantine and Zwe~~i~~mner, catching the heroic spirit of Keith Falconer, burn with a desire to carry the Gospel to the intolerant and treacherous tribes of Arabia. For a long time they find little encouragement or support, but finally they prevail, and there is now a mission with seven foreign laborers on the Arabian Coast.

But perhaps the most remarkable example of all is that of young Lapsley, of the Southern Presbyterian Church. In 1890 there called at the Presbyterian Mission House in New York a mere boy in appearance, slight of stature, quiet and gentle in his bearing, but of indomitable spirit. We looked upon him with admiration, not to say amazement as he told us of his purpose to found a Mission on one of the confluents of the Congo. He had left a home of comfort and luxury, a high social position and flattering prospects in life, and with a devoted negro missionary as his sole companion, he went bravely forward--went indeed to an early grave, but the thrifty station of Luebo with its strong missionary force, its flourishing church of 300 members, and large and attentive audiences of kindly adherents, is his blessed monument. This young man drew around him the warm sympathies of the whole Southern Church and the admiration of the Christian world. After his death in 1892 the children raised $10,000. for a boat to navigate the Kassai and the Congo.

We have likened the heroic faith of many of our missionaries to the honor roll in the 11th of Hebrews, but we may carry the comparison still further. Not a few have won a martyr's crown by deaths from violence. They have been stoned, if not sawn asunder. To the names of the martyred Gordons must be added those of Walter M. Lowrie drowned by pirates in Hong Chow Bay, of the scholarly Lowenthal shot at Peshawar, of the Freemans, and Campbells, the McMullens, and Johnsons, who fell at the hands of the Sepoy Mutineers in 1857.

But whether these saints of whom the world was not worthy were beaten to death by the savages of the Pacific Islands, or drowned in the China Seas, or murdered on the Afghan border, and shot and thrown into a well at Cawnpore, their deaths exerted a wider and more positive influence perhaps than could have followed from long lives of active labor. They awake the Church from slumber from indifference, and the scepticism that follows it, and from a listless half-hearted service, to something like the old Apostolic zeal. Out of the deep sorrow of the survivors in the ~~[illegible]~~ Furrukhabad and ~~Sar[illegible]ia~~ Lodiana Missions, in the beginning of 1858, came the call to all Christians everywheres to observe an annual week of prayer for the conversion of the world.

We cannot close this report without a brief reference to some salient features of Mission work which have been developed in the last half of the closing century.

And first the growth of medical missions. This element cannot be called new. The twelve disciples were commanded not only to preach repentence and faith, but to "heal all manner of disease", yet in a sense the work of medical missions is a modern ~~[illegible]~~ movement.

In instances more or less sporadic, both in the Protestant and in Roman Catholic Missions, the healing art had sometimes been auxiliary to the preaching of the Gospel, but it is within the last half century that hospital and dispensary work has been thoroughly organized and immensely enlarged. As an example of its rapid expansion in late years, out of more than four score medical missionaries of the Northern Presbyterian Church, all but four or five have been appointed within the last twenty-five years.

We believe that all the different bodies represented in the Western Section are enlisted in the work of medical missions to a greater or less extent. In this, as in all humanitarian efforts for the bodies as well as for the souls of men, the various Presbyterian denomination have been among the foremost, one of the Boards here represented has the largest number of medical missionaries of any society in the world.

In some countries, like the Spanish and Portuguese republics, or the Roman Catholic countries of Europe, medical missions are not so essential as in those lands where no such thing as modern scientific practice can be said to exist. In Mohammedan countries, like Syria, Persia, Egypt and Arabia, this branch of service has been well nigh indispensible in overcoming the fanatical prejudice and intolerance of Rulers and people--to say nothing of the physical relief afforded. In the dark Pagan lands like Central Africa, and the Islands of the Pacific, skillful medical science has done more perhaps than any other means to break the power of animistic superstitions, which for untold ages have rested like a nightmare upon the people. Everywhere our medical missions have done much also to alleviate the condition of woman, and especially since this work for woman has been done by woman. The sending forth of lady doctors--a quite modern movement--has not only proved a very convincing expression of the sympathy of Christian women, but it has placed a new value upon the capabilities of the sex. In training native girls for physicians it has so demonstrated the feasibility and value of the movement, that civilians and even governments are adopting the plan. The Lady Dufferin Association in India, with its hundreds of medical students is a notable instance. The Government training schools for female doctors in Japan are in the same line.

Much as had already been accomplished for the relief of the suffering of manhood and womanhood of the world by medical practice and medical instruction, that which impresses us most of all is the principle involved, the beginning made and the vast possibilities to be developed in the years to come.

What has already been said, naturally suggests a second new feature of missionary work which has been brought into prominence within the last half--nay, the last quarter of a century. We allude to the organized efforts of Christian women. Women have always borne a noble part in the field work, even in the greatest hardships and dangers of our pioneer missions, but in the more recent period they have, though with all loyalty, taken a large part in home organization, in the dissemination of missionary literature, in the instruction given at the fireside, in the holding of popular meetings, in personal contact with the women of all the churches even in the remote presbyteries, in systematic methods of raising funds, in hearty sympathetic correspondence with missionaries on the fields and above all in the increase of earnest personal prayer. One great advantage arising from the development of Woman's Work for Missions is the ubiquity of its organization.

Our various ~~w~~Woman's ~~b~~Boards have as a rule established ~~p~~Presbyterial societies, and under these are local auxiliaries in the churches, which in the aggregate now number tens of thousands.

The educating and quickening influence of these organizations is thus carried into all parts of the church like the sap of the vine or [illegible] circulation of the life blood.

In the historic sketches which have been placed in the hands of the Committee, the highest commendation is everywhere given to the efficiency of woman's work, as a home agency and a powerful auxiliary force. Says the Secretary of the Canadian Missionary Board, Western Branch, "Probably no other organization in the Canadian Church has been administered with such precision and has contributed so largely to the diffusion of missionary intelligence and interest throughout the congregations". Similar testimony might be given by other, perhaps by all, churches here represented. In the diffusion of knowledge by leaflets and mimeograph letters, and by the presentation of original papers in local meetings all over the church, the Woman's Boards have excelled. In the Northern Presbyterian Church the ablest, nay, the only full and complete history of the Missions of the Church has been published by one of its Woman's Boards, and altogether, the most popular and effective monthly magazine in the Church is issued by the women.

In closing this report, which brings us almost to the threshold of another century, we can but look over that boundary with the deepest interest all unknown as its developments must be. We are constrained to expect great things compared with which all that we have yet seen is only as the drops which precede the abundant shower. Our Presbyterial Missions have been largely institutional. We have laid foundations by means of the school and the printing press. Let us hope that with these foundations laid, we may now enter upon a great enlargment of evangelistic effort and that the past seed sowing may be followed by harvests in which multitudes of sheaves which no man can number may be gathered.

REPORT OF THE MISSIONARY COMMITTEE OF THE WESTERN SECTION OF THE ALLIANCE OF CHURCHES HOLDING THE REFORMED FAITH AND PRESBYTERIAN ORDER.

The Missionary Committee of the Western Section beg leave to report that in the interval since the Council held in Glasgow in 1896, the Committee's work has been largely merged in that of the Annual Conferences held with other Missionary organizations in the United States and Canada. In these yearly discussions the members of this Committee have taken a large part, holding at the same time such separate sessions as seemed necessary to keep alive their own organization, and to hold prominently in view certain special objects which will appear in this report. Three meetings of the Committee have been held - the first in January, 1898, another in January, 1899, and the third during the sessions of this Council.

The interdenominational conferences here alluded to were a direct outgrowth of the action taken at the meeting of this Alliance in Toronto in 1892. That action recommended a series of annual meetings of the Presbyterian and Reformed Missionary Boards and thus leading on to a general movement in the interest of comity and cooperation which has already been attended with blessed and far-reaching results. The invitation which under the auspices of your committee was extended to the Boards and Societies of other denominations, was most cordially accepted, and seven annual gatherings, all evincing a hearty spirit of confidence and cooperation have been held.

During the last two years the Committee have had in view the gathering and collation of brief historic sketches of the missionary operations of our churches during the century, and their presentation to the Alliance for its permanent archives. These are therefore respectfully submitted in the forms in which they have been prepared by the different organizations. As a member of this council has been appointed to present a special paper on the aggregate results of our missionary enterprises, this report will deal mainly with some general phases of our missionary history. In the perspective of the century now closing, we would if possible show the place which the churches of our faith and order have occupied, and the part which they have taken in the great world movement of Christian evangelization. There has been a popular impression that the churches specially identified with the Calvinistic faith were slow to join the modern missionary movement in which other Christian bodies have been distinguished.

A reason for this misapprehension may be found in the fact that the churches holding the Westminster and the Heidelberg Confession have until a comparatively recent period carried on their missionary work through interdenominational societies. For a century and a quarter, or from 1700 to 1825, the Scotch General Assembly, though taking active part in missions, worked through such organizations. And the American Presbyterian Assembly from its beginning until 1837, and one branch of it until 1870, followed this example. In this way the work of Presbyterians has been merged and hidden in missionary societies bearing other names. And the same policy, or want of policy, characterized the early efforts of the Reformed and Associate Reformed Churches.

But as a matter of fact leading members of all these bodies took an active part in the pioneer movements of Modern Missions. As early as 1555 John Calvin and Admiral Coligni organized a missionary colony for Brazil; and its success was only prevented by the apostacy and cruel treachery of its leader. In 1612 the Reformed Churches of Holland established a missionary training school at Leyden. This was two years before the founding of the College of the Propaganda at Rome. In 1616 collections were ordered in all the Churches of Holland for missions in the East Indies. In 1627 work was begun in Formosa, and in 1637 in Dutch Guiana. In 1628 the Dutch minister Michaleas, laboring on the island of Manhattan, sent a request to Holland for missionaries to labor among the American Indians. In 1641 the famous"Long Parliament" received a petition form about seventy members of the Westminster Assembly asking for the establishment of missions in North America. The petition was signed by three Scotch Presbyterians, Alexander Henderson, Robert Baillie and George Gillespie. In response to this petition, Parliament passed in 1649 "an act for promoting and propagating the Gospel of Jesus Christ in New England".

The churches of Holland though actuated by a true missionary spirit and led in their movements for the world's conversion by such great names as Hugo Grotius, were sadly and almost fatally crippled in their East India Missions by the cooperation and control assumed by the State. Otherwise they would have reaped a better harvest.

The Presbyterian Churches of Scotland, although happily free from such trammels, were slow in entering upon missionary work through their own ecclesiastical organizations. Yet in the prosecution of the work of independent missionary societies they were among the foremost.

In 1701 a few ministers at a meeting in Edinburgh formed the nucleus of the Society for the Promotion of Christian Knowledge, for which in 1706 the Assembly called for contributions. When its chater was framed in 1709, eighty Presbyterians were numbered among its corporate members. This was the Society which in 1741 contributed to the support of John Sergant, missionary to the Indians in New England. In 1742, it commissioned Ezra Horton, a minister of the Presbytery of New York, to the Indians on Long Island. In 1748 it appointed David Brainerd, also a member of the New York Presbytery, as a missionary to the Indians in New Jersey. Central New York also owes the noble and wide-spread influence of its heroic missionary, Samuel Kirkland, to this same Scotch Society which commissioned him in 1765.

In 1744 a number of ministers in Scotland moved by the tidings of Whitfield's work in America, published the proposal of a universal concert of prayer for the conversion of the world. This recommendation was taken up by Jonathan Edwards, afterwards President of Nassau Hall College, who wrote a memorable treatise on the duty of proclaiming the Gospel to all mankind, and this treatise, years afterward, coming into the hands of the Scotch Calvinistic shoemaker, William Carey, led to the missionary movement among the English Baptists.

In 1796 a number of ministers, mostly Presbyterian and Reformed, but including a few Baptists, organized the New York Missionary

Society, in connection with which the General Assembly of 1800 sent Rev Mr. Chapman to the white and Indian populations of Western New York. In 1812 on the recommendation of the Presbyterian Assembly's missionary committee, Rev. Gideon Blackburn was sent to the Cherokees. Others were commissioned by this Society to the Chickasaws, Senecas, Tuscaroras Stockbridges and other fragments of Indian tribes on Long Island.

Great interest was created in the work of this society by the delivery and publication in 1797 of the memorable sermon of Dr. John M. Mason entitled "Messiah's Throne", also by a sermon delivered by the same Society in 1799 by Dr. John H. Livingston entitled "Christ is all in all", and another in 1804 entitled"The Everlasting Gospel".

The latter discourse subsequently reprinted and widely circulated in New England by Samuel J. Mills, is supposed to have been among the forces which led to the establishment of the American Board of Commissioners for Foreign Missions.

Samuel J. Mills having been largely instrumental in the formation of the American Board in New England, seems to have been the first to recognize the great importance of organizing a similar movement among the various branches of the Presbyterian and Reformed churches in the Middle States. In writing a letter to his father from the study of Dr. Griffin of Newark, N. J., and dated May, 1810, he said - "The Presbyterian Church as is well known have heretofore, as a church made no exertions to send the Gospel out of the limits of the United States. I have for a long time thought it desirable that their attention should be directed to the subject of Foreign Missions, not only with the view of sending the Gospel to the destitute abroad, but in the hope that exertion of this kind might excite more zeal for the diffusion of religious knowledge in our own country. I conceive the object is secured." "Mills went from my house" says Dr. Griffin, "to lay the project of a missionary society before the General Assembly at the time the United Foreign Missionary Society was formed." It is significant that the man who had been so deeply interested in the formation of the American Board, six years before, should not have urged upon the Assembly a cooperation with that Board, but should have advocated a distinct organization which should develop the full strength of the Presbyterian Churches. The Society which was formed then and there (1810) was called the Union Foreign Missionary Society. Though it embraced the Presbyterian, the Reformed and the Associate Reformed Churches, it was essentially Presbyterian. To this organization, the work of the New York Missionary Society and its supporters, excepting the Baptists, was transferred.

Meanwhile the very successful and very romantic history of the American Board in those early years had a very attractive influence upon ~~the~~ our Presbyterian Churches - the consecration of the young student volunteers at Williams College, the haystack prayer meeting, the romance of Obookiah and the Hawaiian Mission, the conversion of Judson and Rice and the birth of American Baptist Missions, the pathetic story of Harriette Newall, and the wives of Judson, all this appealed strongly. And besides the idea of organic denominational union is always plausible even though it is not always wise and the result was that after ten years, the Union Missionary Society was merged in the American Board carrying with it ten missions and sixty missionaries. There were some, however, both in the Reformed and in the Presbyterian Churches who felt that it was time to take up the work of Missions through their own organizations.

Previous to the year 1831, we find no one Presbyterian or Reformed organization in this country extending missions to foreign lands under its own independent control, though some of the Synods carried on Home Mission work among the Indian tribes. In the day of small things joint efforts in Foreign Missions may have been necessary; yet had the denominational policy been adopted at an earlier day, as was done by other religious bodies, the visible results of Presbyterian missionary operations in the first half of the century would in all probability have been much greater.

As above stated, the Scotch General Assembly adopted the automatic plan in 1825. The American churches began to follow this example six years later. In 1831 the Presbyterian Synod of Pittsburgh formed the Western Foreign Missionary Society which in 1837 - 8 was adopted by the Old School General Assembly as the nucleus of the Presbyterian Board. The express motive given by the Synod for its action was a desire to increase the missionary interest of the Presbyterian Churches, and such in fact was the result. The Northern and the Southern Synods were then and for many years after united in their foreign missionary

sionary work under one Assembly, while the New School Synods of the North still continued to cooperate with the American Board.

The withdrawal of the Reformed Dutch Church from the American Board was gradual. As early as 1829 a feeling had arisen that the best development of a missionary spirit in the churches could not be secured as long as their contributions were made through outside channels. Such noble men as Abeel and Scudder, belonged to their communion and were regarded as sons of the church, but under existing arrangements they failed to come into closest touch with their own people. Consequently in 1832 a Missionary Board of the Reformed Church was appointed and in 1836 an independent Mission was undertaken though unsuccessfully, in Borneo. The flourishing Missions in Amoy and Arcott were established in 1842 and 1852, and in 1856 - 7 the relations of the Reformed Church with the American Board were entirely, though amicably closed. The New School Branch of the Presbyterian Church continued to cooperate with that Board till the ~~Reunion~~ Reunion of the churches in 1870, when by a friendly withdrawal of its representatives in the corporate membership and the Prudential Committee, and by the adoption of several missions set over to its care, it became fully and organically connected with the work of the Presbyterian Board of Foreign Missions.

Down to the year 1861, the Southern Synods now constituting the Presbyterian Church in the United States were full sharers with the Northern Church in the management of the work of all the Presbyterian Missions then in operation. And although since that separation which was one of the unhappy incidents of the Civil War, the missionary work of the two branches has been conducted by separate Boards or Committees yet the utmost harmony and cooperation have prevailed, special arrangements have been made for the Presbyterial Union of their adjacent native churches, and questions of comity are carefully studied with a view to the utmost economy and efficiency. Some of the smaller Reformed and Presbyterian bodies continued till a later period to work in connection with other churches of their own faith and order, some in this country, some in Scotland, but they are all now developing their own independent boards and committees and we believe that without exception their work is more satisfactory and successful.

It is a significant fact that while our churches have been gradually laying aside the former policy of mixed control, they have at the same time grown into closer relations of practical comity, friendliness of spirit and effective cooperation than ever before. In the avoidance of rivalry, competition, proselyting and overbidding in the employment of native agents or intrusion in fields fairly occupied, much has already been done and doubtless more is to follow. We trust that among all denominations these principles of comity may more and more prevail, and we are glad to report that Presbyterians who have sometimes been called narrow, have generally been found in the van of all movements toward friendly recognition and cooperation. It was that Scotch Apostle of burning eloquence, Alexander Duff, who on his visit to this country in 1842 led the different denominations to lay down for the first time some general principles of missionary comity. And in the more recent advances along the same line, the Presbyterian churches have been among the foremost.

Still another fact deserves mention, viz: that while our churches have advanced toward an automatic missionary policy, they have still taken the lead in the support of interdenominational charities of all kinds at home and abroad. Perhaps it springs from a lingering inheritance ofthe old voluntaryism to which they were so long habituated that Presbyterians have earned the name of "God's foolish people". Not only have they continued to lead in the support of Bible and Tract Societies and of such undenominational organizations as the China Inland Mission, Young Men's Christian Associations, Student Volunteer Movements, Christian Endeavor Societies, &c. for all of which we are both glad and proud, but it is well known that the Presbyterian churches are the common pasture ground of all free lance schemes, good, bad, and indifferent whose name is legion. At all events there is no country of the Orient so remote that its personal solicitors do not know where to apply.

In the organization of foreign Presbyteries under the joint support of different missions, a variety of methods have been followed In China, the Reformed Church mission in connection with that of the English Presbyterian Church long ago established an independent native Presbytery. In Korea steps have been taken toward a similar Presbyterial arrangement. In Japan all the different Presbyterian Missions have contributed to the establishment of an independent national church of the Presbyterian order. As a rule the missionaries retain their connection with the home presbyteries and have only an advisory relation to this national church. In Brazil, the Northern and Southern Presbyterian Churches established some years ago an independent Brazilian Synod of whose Presbyteries most of the missionaries became members in full relations with the natives of the country.

In the matter of Union and Cooperation to which the Alliance gave so much attention fifteen years ago, less progress has been made than was then expected. In the older Missions of India and most of those in China, the Presbyteries and Synods have preferred to remain in connection with their respective bodies in Europe and America. In most other lands our missionaries have seemed inclined to maintain their home relations and on the whole the balance of sentiment has inclined to the policy of organizing in new fields, independent presbyteries and synods governed by a native ministry alone.

Let us now for a moment contemplate in their full array the missionary forces radiating from these Presbyterian Churches of the Western Hemisphere. The survey will impress upon us the grandeur and power of that refluent tide of influence which flows back to the old world from a portion of the earth which four centuries ago was wholly unknown. Bearing in mind that we represent only one division of the Protestant Churches of America this extension of our lines over the Orient, in the Roman Catholic republics of Central and South America, and in the islands of the Atlantic and the Pacific, is quite remarkable.

1. We see the prosperous Missions of the Reformed Church in

America, spreading into Southern India, Central China, North and South Japan and along the coasts of Arabia where the fanatical intolerance of Islam does its worst.

2. The Presbyterian Church, North, has its outposts in Northern, Central and Southern China, in Hainan, Korea, and East and West Japan, in Siam and Laos and West Africa, in Syria, Eastern and Western Persia, in Central and Southern Brazil, in Colombia, Chile, Mexico and Guatemala, among the Chinese and Japanese in this country, and last of all in the Philippines.

3. The Southern Presbyterian Church only beginning its separate work in 1861, has already vigorous and successful Missions in Central China, Japan, Korea, two missions in Brazil, one in Mexico, a good beginning in Cuba, and what well deserves to be called the Star Mission of Central Africa, now well established on the chief confluent of the Congo.

4. The Canadian Presbyterian Church, East Division has the great honor of occupying that field in the New Hebrides where the sainted Geddie "found on his arrival no Christians and when called away left no heathen", and where three martyred Gordons baptized the mission with their blood. It has also a flourishing, well-conducted mission among the thousands of Asiatic coolie laborers in Trinidad, and another in British Guiana. A noble work has also been inaugurated in Korea.

5. The Western Canadian Churches have been equally honored by that remarkable work in Formosa commenced in 1872 by Rev. G. L. Mackay. They have also a vigorous mission in Central India begun in 1874

by two corageous women. Brave men followed who after five years of masterly patience conquered a peace with the hostile Rajah , Halkar and established a strong center at Indore. While aiming with great success at all the higher forms of work on educational and medical lines, this mission has set a good example in giving special attention to the lower castes and the depressed and oppressed masses who most of all need the comfort of the Gospel. It has also begun work among the aboriginal mountain tribes and has extended efficient help to the sufferers from famine. The same church maintains twenty stations and outstations among the Canadian Indians, and it cares for the interests of the Chinese in Montreal and in British Columbia.

C. When the United Presbyterian Church of North America was formed in 1858 by the Union of the Associate Presbyterian and the Associate Reformed Churches, each of these bodies brought to the Union a vigorous foreign missionary work, the one in Syria and Egypt, the other in Trinidad and Northern India. It was resolved that the United Church instead of entering many lands should devote its energies to two great mission fields, the one embracing all of Egypt from the Mediterranean to the First Cataract with a population of nearly 10,000,000 - the other a large portion of the Punjab, 250 by 150 miles in extent, and embracing a population of over 4,000,000. In the first decade from 1860 to 1870, twenty-eight missionaries were sent to these missions, in the second decade twenty-four, in the third, forty-one, and in the decade now closing seventy-four. Few large mission fields have been so well worked as these, and few have been blessed with greater success.

7. One of the most vigorous missions in Japan is that of the Reformed Church in the United States Its centres are Tokyo, Dendai and Yamagata. The influence which it has gained in Japan has been greatly promoted by two men of high rank who have been numbered among its converts. One of these became speaker of the Lower House of the First Imperial Diet, and is now minister plenipotentiary to Italy,- the other belonging to the distunguished family of O.Shikawa entered the Christian ministry in which he has been remarkably successful. Some of its devoted native helpers sacrificed their lives in an effort to bear the Gospel to the Kurule Islands

8. The Synod of the Reformed Presbyterian Church has been assigned perhaps the hardest mission field in the world, viz: Northern Syria. It is the home of the pagan Nusairiyeh whose hearts have been said to be "as hard as their mountain boulders, and their lives as barren as the scrubby undergrowth which struggles for an existence on their native hills". They resist all foreign faiths and they guard the impenetrable secrets of their own. But since none must be passed by, God in His providence has summoned to this incorrigible race, the strong faith of this corageous Synod, ~~and the~~ It had already toughened the fibre of its missionary zeal by years of struggle with peculiar discouragements in the Island of Hayti, and was thus prepared for the mountain hamlets of the Nusairiyeh where it certainly has wrought in no plastic clay, but has chiseled the hard granite of the Lebanon. Whatever the number of Nusairiyian converts may have been, three well or-

ganized churches with 200 members have been formed. Four licentiates and nineteen native helpers are employed and there are ten schools with five hundred pupils. Some of the most earnest and self-denying men and women have been numbered in the missionary force, and one Syrian convert, the well known Dr. Metheny has gained distinction. This is the work of a church which has less than 10,000 communicants and whose annual contributions for this cause average $2. per capita. If the Presbyterian Church, North were to contribute to Foreign Missions at this rate, the total would ~~approach $2,000,000~~ be $1,951,754.

2. To the Northern India Mission of the General Synod of the Reformed Presbyterian Church, a splendid success has been given. It was organized as an independent denominational Mission in 1884 at Roorkie. An earlier effort had been made in India jointly with the Presbyterian Church. But by reason of serious complications this good beginning was merged in the Presbyterian Mission. Since adopting the better policy of independent action, a phenomenal work has been accomplished. There are now two Indian Presbyteries, 12 organized churches, with each its minister and elders, 1220 communicants, 11 chief centers with 14 substations, forty preachers and helpers of all grades, and a theological class in session six months of the year. This mission ranks above all others in utilizing native talent. In its entire array of ministers and doctors there is but one Foreign Missionary. All the others including some doubtless who were fruits of the early efforts are native born, and the quality of these men may be judged not only by their success, but from the fact that in the General Synod which met in

Philadelphia in May 1898, one of these honored Asiatics was appointed Moderator. Other Missions in India which number half a score of ordained foreigners with a proportionately small number of native pastors may well learn a lesson from this grand example

10. The Cumberland Presbyterian Churchwas organized in 1810. When only three years old it began to plan for missions to the American Indians, among whom actual work was begun in 1818. Its first ambassador to foreign lands was a manumitted slave who, while in bondage, had acquired an education. His field was Liberia. In 1860 a missionary was sent to Turkey, but both of these beginnings were cut short by the Civil War. In 1877 a vigorous mission was begun in Japan which now numbers 20 missionaries, 17 native preachers and evangelists, 6 organized churches, 24 preaching places, and a church membership of 600. Ten years later a mission was started in Mexico where now are 5 missionaries, 10 native preachers and helpers, and 150 communicants. Within the last two years 5 missionaries have been sent to the interior province of Hunan in China - an almost unoccupied ~~inaccessible~~ field, but one of great promise. The large number of unmarried women sent forth by the Cumberland Presbyterian Church speaks well for its efficient Woman's Board.

11. The Associate Reformed Synod of the South began its missionary work in 1842 by training several negro lads to become missionaries in Africa. Its work also was interrupted by the Civil War. In 1874 it sent a lady missionary to labor in connection with the United Presbyterian Mission in India. While still continuing her support, the Synod resolved to establish an independent Mission and chose Mexico

as its field, and Tampico as its chief station. The Mission is now flourishing, having a Presbytery with seven ordained ministers, and three licentiates, 281 communicants, a valuable church and educational buildings and equipments, and best of all the Presbytery has a Board of Home Missions which support a missionary.

We have thus seen as in a panorama the united array of our missionary forces. Truly our lines are gone out through all the earth Our heralds are scattered through North America from British Columbia to Yucatan - they are in Central America and in Colombia, Venezuela, British Guiana, Brazil. We find them on the African coast from Liberia to the Ogowe, and in the heart of the Great Congo Basin. We are strong in Syria and Persia, side by side in India, and separate columns are advancing with one watchword and one Captain of Our Salvation. We are proclaiming glad tidings in Siam and Laos, in Hainan and the Philippines and Formosa. We have long since partitioned China, though not for political conquest and spoil, but for her own salvation. Our united forces are teaching the Hermit Nation that no man and no nation liveth to ~~himself~~ itself. We have proclaimed to the Sunrise Kingdom the Sun of Righteousness whose rising shall know no setting.

And thus with our watch towers surrounding the globe, our stations taken, our strategic points occupied, our forces marshalled and our equipment ready for still greater conquests, we are led to exclaim "What hath God wrought?"

The three centuries proceding this, accomplished great results in the attainment of religious liberty, and the various reforms which established the purer doctrinal basis of Protestant Christianty, but nothing in the Nineteenth century, has accomplished so much for the church--so much for her own good even, as the mobilization of her forces for the moral and spiritual conquest of the heathen nations. And we have shown that those branches of the church which are here represented, have had their full share of the work, and their full share of its reflex blessings.

Having seen something of the extent of our combined missionary work, let us for a moment consider also its quality. It would be impossible to estimate fairly the reflex influence for good which has flowed back upon the churches from these varied and continued conquests in the ends of the earth,—the many examples of faith and self-consecration, and the instances of noble heroism and constancy even unto death. We cannot value too highly the practical illustrations which this work has given/ of the truths we hold as to the universality of sin, and the demonstrated applicability and efficacy of the Gospel of Christ. The people of Israel were inspired and elevated by the memory of their great lawgivers and prophets, and so our Christian life is stimulated and enriched by a history of Missionary faith and heroism, the record of which would read like that in the Epistle to the Hebrews.

The pioneer work of Missions calls forth the heroic faith and courage of both men and women, and we have had illustrious examples of both. We look back to the early days when Whitman and Spalding and their heroic wives, left their homes in Western New York and crossed the trackless continent, accomplishing the most arduous and perilous journey ever made by women. Not far from the same time John C. Lowrie, bereft of his young wife, and separated from his other associates at the very threshold of India, still had the grit to pursue his lonely way up the Ganges to the Punjab and establish his mission.

We see Geddie first arousing the churches of Nova Scotia and then offering himself as their first and truly Apostolic Missionary to the New Hebrides. We see the dauntless Gordon hastening to take the place of his murdered brother in Erromanga, and as it proved, to share his martyr's crown. There rise up before us Bushnell and Pinney and Leighton Wilson, who were not appalled by the grave yards of West Africa, but with their lives in their hands and their all in God's hands, went forth as heralds of the Great Physician. There are many missionaries now passed beyond the vail, the very thought of whom inspires our hearts, men like Abeel and Scudder and Lansing and Hogg, like Nevius of China, and Henry Bowen of India like Calhoun and Dodds of Syria, McKenzie of Korea, Williamson of the Dakotas and Simonson of Brazil. And a multitude of others might be named who through faith subdued Kingdoms, wrought righteousness, obtained promises--out of weakness were made strong.

Nor are the days of Missionary heroism actually past. It is true that those who are sent to old and well established stations where all the comforts of our American civilization are to be had, where the people are friendly and some congenial, local work is ready to hand--it is true that such missionaries know comparatively little of hardship or the heroism which it demands. But for those who like Paul are unwilling to build on other men's foundations, but prefer to bear the message to the regions beyond, there is still heroic work demanded, and fortunately, there are men to do it. These later decades are not wanting in illustrious instances of heroic devotion. Nassa~~y~~u leaves the African Coast Settlement and pushes up the Congo to take his chances with savage and naked cannibals; George ~~and~~ L Mackay turns away from the offer of comfortable quarters at Swatow and prefers to break new ground in Northern Formosa. Adolphus Good, sending home his family for health and safety, plunges into the African forests, that he may plant a mission on the interior uplands away from the mangrove swamps of the coast and the corrupting influences of foreign trade. His life is the price he pays, but he achieves success. Cantine and Zwe~~in~~mer, catching the heroic spirit of Keith Falconer, burn with a desire to carry the Gospel to the intolerant and treacherous tribes of Arabia. For a long time they find little encouragement or support, but finally they prevail, and there is now a mission with seven foreign laborers on the Arabian Coast.

But perhaps the most remarkable example of all is that of young Lapsley, of the Southern Presbyterian Church. In 1890 there called at the Presbyterian Mission House in New York a mere boy in appearance, slight of stature, quiet and gentle in his bearing, but of indomitable spirit. We looked upon him with admiration, not to say amazement as he told us of his purpose to found a Mission on one of the confluents of the Congo. He had left a home of comfort and luxury, a high social position and flattering prospects in life, and with a devoted negro missionary as his sole companion, he went bravely forward--went indeed to an early grave, but the thrifty station of Luebo with its strong missionary force, its flourishing church of 300 members, and large and attentive audiences of kindly adherents, is his blessed monument. This young man drew around him the warm sympathies of the whole Southern Church and the admiration of the Christian world. After his death in 1892 the children raised $10,000. for a boat to navigate the Kassai and the Congo.

We have likened the heroic faith of many of our missionaries to the honor roll in the 11th of Hebrews, but we may carry the comparison still further. Not a few have won a martyr's crown by deaths from violence. They have been stoned, if not sawn asunder. To the names of the martyred Gordons must be added those of Walter M. Lowrie drowned by pirates in Hong Chow Bay, of the scholarly Lowenthal shot at Peshawar, of the Freemans, and Campbells, the McMullens, and Johnsons, who fell at the hands of the Sepoy Mutineers in 1857.

But whether these saints of whom the world was not worthy were beaten to death by the savages of the Pacific Islands, or drowned in the China Seas, or murdered on the Afghan border, and shot and thrown into a well at Cawnpore, their deaths exerted a wider and more positive influence perhaps than could have followed from long lives of active labor. They awake the Church from slumber from indifference, and the scepticism that follows it, and from a listless half-hearted service, to something like the old Apostolic zeal. Out of the deep sorrow of the survivors in the Furrukhabad and Lodiana Missions, in the beginning of 1858, came the call to all Christians everywheres to observe an annual week of prayer for the conversion of the world.

We cannot close this report without a brief reference to some salient features of Mission work which have been developed in the last half of the closing century.

And first the growth of medical missions. This element cannot be called new. The twelve disciples were commanded not only to preach repentence and faith, but to "heal all manner of disease", yet in a sense the work of medical missions is a modern movement.

In instances more or less sporadic, both in the Protestant and in Roman Catholic Missions, the healing art had sometimes been auxiliary to the preaching of the Gospel, but it is within the last half century that hospital and dispensary work has been thoroughly organized and immensely enlarged. As an example of its rapid expansion in late years, out of more than four score medical missionaries of the Northern Presbyterian Church,all but four or five have been appointed within the last twenty-five years.

We believe that all the different bodies represented in the Western Section are enlisted in the work of medical missions to a greater or less extent. In this, as in all humanitarian efforts for the bodies as well as for the souls of men, the various Presbyterian denomination have been among the foremost, one of the Boards here represented has the largest number of medical missionaries of any society in the world.

In some countries, like the Spanish and Portuguese republics, or the Roman Catholic countries of Europe, medical missions are not so essential as in those lands where no such thing as modern scientific practice can be said to exist. In Mohammedan countries, like Syria, Persia, Egypt and Arabia, this branch of service has been well nigh indispensible in overcoming the fanatical prejudice and intolerance of Rulers and people--to say nothing of the physical relief afforded. In the dark Pagan lands like Central Africa, and the Islands of the Pacific, skillful medical science has done more perhaps than any other means to break the power of animistic superstitions, which for untold ages have vested like a nightmare upon the people. Everywhere our medical missions have done much also to alleviate the condition of woman, and especially since this work for woman has been done by woman. The sending forth of lady doctors--a quite modern movement--has not only proved a very convincing expression of the sympathy of Christian women, but it has placed a new value upon the capabilities of the sex. In training native girls for physicians it has so demonstrated the feasibility and value of the movement, that civilians and even governments are adopting the plan. The Lady Dufferin Association in India, with its hundreds of medical students is a notable instance. The Government training schools for female doctors in Japan are in the same line.

Much as had already been accomplished for the relief of the suffering of manhood and womanhood of the world by medical practice and medical instruction, that which impresses us most of all is the principle involved, the beginning made and the vast possibilities to be developed in the years to come.

What has already been said, naturally suggests a second new feature of missionary work which has been brought into prominence within the last half--nay, the last quarter of a century. We allude to the organized efforts of Christian women. Women have always borne a noble part in the field work, even in the greatest hardships and dangers of our pioneer missions, but in the more recent period they have, though with all loyalty, taken a large part in home organization, in the dissemination of missionary literature, in the instruction given at the fireside, in the holding of popular meetings, in personal contact with the women of all the churches even in the remote presbyteries, in systematic methods of raising funds, in hearty sympathetic correspondence with missionaries on the fields and above all in the increase of earnest personal prayer. One great advantage arising from the development of Woman's Work for Missions is the ubiquity of its organization.

Our various Woman's Boards have as a rule established Presbyterial societies, and under these are local auxiliaries in the churches, which in the aggregate now number tens of thousands.

The educating and quickening influence of these organizations is thus carried into all parts of the church like the sap of the vine or circulation of the life blood.

In the historic sketches which have been placed in the hands of the Committee, the highest commendation is everywhere given to the efficiency of woman's work, as a home agency and a powerful auxiliary force. Says the Secretary of the Canadian Missionary Board, Western Branch, "Probably no other organization in the Canadian Church has been administered with such precision and has contributed so largely to the diffusion of missionary intelligence and interest throughout the congregations". Similar testimony might be given by other, perhaps by all, churches here represented. In the diffusion of knowledge by leaflets and mimeograph letters, and by the presentation of original papers in local meetings all over the church, the woman's Boards have excelled. In the Northern Presbyterian Church the ablest, nay, the only full and complete history of the Missions of the Church has been published by one of its Woman's Boards, and altogether, the most popular and effective monthly magazine in the Church is issued by the women.

In closing this report, which brings us almost to the threshold of another century, we can but look over that boundary with the deepest interest all unknown as its developments must be. We are constrained to expect great things compared with which all that we have yet seen is only as the drops which preceed the abundant shower. Our Presbyterial Missions have been largely institutional. We have laid foundations by means of the school and the printing press. Let us hope that with these foundations laid, we may now enter upon a great enlargment of evangelistic effort and that the past seed sowing may be followed by harvests in which multitudes of sheaves which no man can number may be gathered.

Historical Sketch of the Missions (of the Presbyterian Board) in Persia

Edited by

Rev Benjamin Labaree D.D. *

* Foot note, a large portion of this sketch is copied from the historical sketch Published by the Foreign Womans For Missionary Society of the Presbyterian Church Philadelphia

American Missions

In 1829, Rev. Messrs. Smith and Dwight were sent by the American Board to explore the regions of northwest Persia. The result was that their hearts were especially drawn out toward the oppressed Nestorians on the plain about Lake Oroomiah, and on their representations the American Board determined to establish a mission in Persia with special reference to the Nestorians; and so for many years this mission was known, ~~not as the "Persian Mission," but~~ as the "Nestorian Mission." In 1833, Justin Perkins, a tutor in Amherst College, was appointed the first missionary, ~~and sailed~~, with his wife, ~~in September of that year~~. About a year later they reached Tabriz, and in 1835 were joined by Dr. and Mrs. Grant.

This little company formally occupied Oroomiah as a station November 20, 1835, and soon proved themselves to be possessed of strong faith and unquestionable zeal. The career of Dr. Grant was ended in a few years by death; but Dr. Perkins was spared to labor with great vigor and usefulness for thirty-six years. The instructions given to these pioneer workers mentioned, among other objects to be kept in view, the two following: (1) "To convince the people that they came among them with no design to take away their religious privileges nor to subject them to any foreign ecclesiastical power;" (2) "To enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia."

We may pause here to take a brief survey of the religious systems which confronted this small force of evangelical missionaries entering Persia to possess it in the name of our Lord Jesus Christ.

Mohammed-anism | The predominant faith, that which for more than a thousand years has swayed with iron grip the millions of Persia is the religion of Mohammed - It has existed under two forms - as

the orthodox or *Sunnee* system, until 1492 A.D., and since that time as the heterodox or *Sheah* system. ~~the peculiarity of which is that it regards Ali, the son in law and cousin of Mohammed, as having been the only proper heir and successor of the prophet, instead of Abubeker, Omar and Osman, who are regarded by the *Sunnees* as his rightful vicars. It is wonderful with what devotion and even fanaticism the Persian Mohammedans have championed the cause of the long-dead son-in-law. He is the centre of their system and the life of their creed. In their call to prayer they say, "Mohammed is the prophet of God, and Ali the vicar of God." This departure from the regular faith, now cherished for four hundred years, has produced much contention between the Turks and the Persians, and is likely to be a fruitful cause of fresh quarrels in the years to come.~~

The heretical character of the Mohammedanism of Persia would seem to render it more assailable to discreet missionary effort than other forms of Islam. Considerable more liberty has been allowed among the Persians to such labors among them and results have been realized from the limited work done for them of a most gratifying and encouraging nature. Still it must be admitted the difficulties here, as ~~in~~ among all Mohammedan populations, are very great and unyielding. It should be added that while the mass of the people

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in Persia proper are Moslems of the Sheah sect, there are in the mission field we are now considering, extending into Turkey on the west, over a million of Koords and Moslems who speak the Koordish and Turkish dialects, and belong to the Sunnee sect –

The Nestorians These are sometimes spoken of as "Chaldeans," and again as "Assyrians." But for neither of these names does there exist any sufficient warrant either on historical or geographical grounds. They recognize no appellation for themselves except "Syriani." Their chief bishop claims for himself the title of "Patriarch of the East." But they will always be best known to the world as "Nestorians," from their attachment to the doctrines of ~~When~~ Nestorius ~~from Antioch, being~~ Bishop of Constantinople, and condemned by the Council of Ephesus, in the year A.D. 431, for his alleged heretical opinions regarding the Person of Christ.

The Early growth of this church is one of the brightest and most interesting chapters in the annals of Christianity. By its wonderful missionary enterprises churches were planted from Egypt to China, and from north of the Caspian Sea to the southern bounds of India. The flourishing church in Persia was of their founding. It is admitted that they were more numerous than any Christian Church then existing. Nor were they conspicuous for their missionary zeal alone. Their schools, where Biblical theology and medicine were taught, were famed throughout Christendom.

The persecutions to which these people have been subject for centuries from Moslem power, constitute a most pathetic record. Their condition in Persia has been in some respects less harsh, but in Kurdistan and Turkey, they have endured grinding oppression, and even terrible massacres. In the recent atrocities perpetrated upon the Armenians of Turkey, the Nestorians have been in constant fear of a similar fate, and a number of them, including a bishop and some priests, were brutally murdered. Notwithstanding centuries of ill-usage at the hands of Mongols and Moslems, their literature ated except a few manuscripts and these written in the ancient Syriac tongue—a dead language which only their priests and deacons can read—this old Church has yet maintained the primitive faith in far greater purity than any other Oriental Church

The Nestorians number about one hundred and fifty thousand in all. A few of them have gone to Russia; about thirty thousand of them dwell in the plain of Oroomiah, while the rest inhabit the Koordish mountains or extend westward into the valley of the Tigris.

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A movement on the part of the Greek Church of Russia has just been started to bring those residing in and about ~~the~~ Oroomiah over ~~in~~to that faith. Already considerable numbers driven by the galling oppressions of their Mohammedan landlords and neighbors have enrolled themselves as members of the Greek Church. If thus they shall find some protection from their tyrannous ~~[illegible]~~ lords the movement will become general and the name of the Nestorian Church will be effaced from the earth.

The Armenians Another branch of the Christian Church found in Persia is the Armenian, the nation whose terrible sufferings during recent years in Turkey have attracted the attention of the world. About 60,000 of them are residents in Persia, where they are treated with more consideration than under Turkish rule.

Their name and some remnant of their ancient faith survives, ~~but their ignorance~~ ~~almost incredible.~~ but sunk in spiritual darkness their power as a Christian Church is sadly obscured.

~~Moses, or the Moslems do of Mohammed, as *their* prophet.~~ Surrounded by Mohammedanism, they have imbibed too much of its spirit and morals.

The Jews About 50,000 Jews, remnants of both the Assyrian and Babylonian captivities, are found in more than 100 towns and villages between the Tigris and the Caspian.

The early missionary policy. To return now to the beginnings of our American missionaries' labors in Oroomiah, we find Mr. Perkins giving himself to the study of the common language with the aid of Mar Yohanan, one of the most intelligent (at that time) of the Nestorian bishops. When this had been mastered to some extent, the first formal work was undertaken, that of reducing this hitherto unwritten language to writing. In January 1836 the first school was opened, in a cellar, with seven small boys in attendance. This was the germ of Oroomiah College, which has since sent ~~out~~ forth scores of devout and scholarly preachers and teachers among the people. In 1843. Fidelia Fiske of saintly memory came to take charge of ~~the~~ a girls school just founded. For ~~many~~ ten years the precious seed was sown with great labor and amid many discouragements. At last came the time of rejoicing, when the presence of the Holy Spirit was manifest, and in two months fifty of the pupils in the schools professed their faith in Christ. The gracious influence spread into the surrounding villages and for twelve years there was an almost continuous revival from on high, bringing hundreds of new born souls to be trained and taught.

The Reformed Nestorian Church

For twenty years the effort was made with great earnestness and large hopefulness to reform the Old Church without interfering with its organization, and the missionaries were slow to abandon the idea of its practicability. But a separation from the old church came about at length, for the following reasons:-(1) The Patriarch, at first friendly did all in his power to destroy the evangelical work and to compel the spiritually minded to quit his fold.-(2) The converts could not long accept the unscriptural practices which prevailed, and for which there were no available methods of discipline or reform.-(3) The converts

~~converts~~ asked for better care and instruction and means of grace than they found in the dead languages, and rituals and ordinances of the Old Church. The separation was not a violent disruption; the converts were first invited to unite with the missionaries in the Lord's Supper. As the village converts increased in strength, pastors were placed over them. In time, these village pastors and other laborers in the reform, Bishops, Presbyters and Deacons, met in conference with the missionaries, and adopted a simple Confession of Faith, with a form of government and rules of discipline. The first Conference or *Knooshya* was held in 1862. The rules then adopted were enlarged in 1878, and again in 1887. In 1893 there was added a Church Directory with forms of worship. The present Church book has (1) The Confession of Faith in 27 Articles, and the Shorter Catechism. (2) The form of government providing for the guidance of the local Church. (3) Rules of discipline. (4) The Directory of worship and forms. (5) Still incomplete, are canons for certain matters of marriage, divorce, etc., such as are essential in a land of this sort. This Code of Laws is adapted from the ecclesiastical canons of the Old Church. In this reform there has nearly always been one or more of the Bishops in the evangelical communion; three united fully and died in the evangelical faith; one is now in living fellowship, and others are friendly. Over seventy of the Presbytery have labored with the missionaries as teachers, preachers or pastors. Many others acknowledge the evangelical doctrines to be Scriptural and salutary, but have various reasons for remaining in the Old Church. The leading men, including the Patriarch and his family, have in many ways evinced their friendliness to the missionaries, and to the leading men in the Evangelical Church.

This Evangelical Nestorian Church is now organized into five local *Knooshyas*, or Presbyteries, three in Persia, and two in Turkey among the mountain Nestorians and plain of Assyria. Unitedly they constitute a General *Knooshya* or Synod, which forms one of the churches of the Presbyterian Alliance.

The history of this reformation is one of the most intensely interesting anywhere on record in missionary annals. It has been the spread of Pentecostal power penetrating hundreds of villages. Out of it might be written many chapters of thrilling incidents, illustrating the work of the Holy Spirit convincing of sin, of righteousness and judg-

(Over)

ment, and chapters of remarkable providences in ordinary labors in revivals ; and also during the prevalence of pestilence and famine and war, as also of manifold joys and sorrows, in perils of the sea and land, of persecutions, of robbers, of sickness and death. Here a chapter could be added of excellent and eminent missionaries, men and women who have given their lives to this work, and died in the triumph of faith. To this could be joined a long record of the lives and labors of native brethren and sisters who have gone home to glory, whose memory is truly blessed. Well might the venerable Dr. Perkins write as he bade final farewell to missionary shores: "Heaven will not know any higher joy than the joy of redeemed Nestorians in the presence of their Saviour."

The Reformed Church has steadily gained in steadfastness and in aggressive power. It has developed self-respect and self-reliance. It has made material advance in the matter of self-support. It is organized for effective Church work. It entrusts many of its executive responsibilities to a Committee of nine, called the "Evangelistic Board," chosen by the Knooshya or Synod, for a fixed period. The oversight of its educational interests it commits to a "Board of Education," also carefully selected by the Synod. It also appoints a "Legal Board" of three, including its Moderator, for the oversight of such matters of canon law as are usually managed in the Oriental churches by their Bishops. The meeting of these Boards, as well as the regular conferences of the Synod and Presbyteries, have done much to impart firmness to progressive ideas and practices in the Church. The national character has been elevated and made more robust by this training.

The general improvement in morals and modes of living is another practical result of the reformed movement. Pulpits and Councils and schools press on the people a higher standard of morality. That some of its members are deficient in some of the virtues which Anglo-Saxon Christians have by inheritance is allowed and lamented by the Church itself. But the standard of honesty and truthful speaking is higher within the Reformed Church than without it. Total abstinence is, though not enforced by Church rule, the all but universal practice, especially in the ministry, and this in face of the fact that almost everyone has his vineyard, and wine is largely manufactured among the people.

~~Then again, how marvelous~~ The spread of gospel light

11

is also noteworthy

from this evangelical Church into regions beyond. Young men filled with the Spirit have lighted the flame of true piety in many a distant place. Two Oroomiah men visited Bottan, 200 miles away on the Tigris plain, and opened the way where whole villages have since been evangelized. The beginnings of the work in several of the mountain districts and outlying regions are traceable directly to similar agencies. The foundations in Tabriz, Salmas, Maragha and Hamadan were laid by preachers from Oroomiah. One of these, up to the time of his death had made 32 long journeys to distant parts of Persia. Another is at the present time a fearless, successful and much-honored colporteur of the British and Foreign Bible Society in Eastern and Southern Persia. All these and others like them are humble persons, but their record is, "men that have hazarded their lives for the name of our Lord Jesus Christ." But wider and more notable has been the influence of another worker, who, for nearly forty years, ~~has gone~~ went to and fro in Russia, preaching evangelical doctrines to various classes with singular devotion and fruitfulness, in connection with the great evangelical revival known as the Stundist movement. ~~He is now more than 3000 miles from home, self-exiled, preaching the gospel with apostolic love and fervor.~~

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He finished his career recently in a remote city on the Amoor River. Still zealously preaching the gospel of salvation through Christ alone, in face of poverty ~~and~~ imprisonment and threatened exile.

These incidents go to show a real revival among the Nestorian Church of the missionary zeal which has given their forefathers renown in the records of the Christian faith.

The leavening influence of this Reformed Church upon their Jewish neighbors constitutes still another gratifying feature in the history worthy of mention.

Bare allusion has been made already to the impression made by these evangelical Christians upon the Mohammedans. There is abundant evidence that the all but adamantine surface of Moslem antagonism to Christianity has been deeply scored by the diamond-like force of a higher and a spiritual type of Christian character as seen in these their evangelical fellow-citizens. Christianity stands to-day on a vastly higher plane in their estimation than it ever has done in the centuries of their mutual contact. And in spite of the almost impregnable barriers, these spiritualized bearers of the Christian name are constantly proclaiming the claims of Jesus Christ as the only name given under Heaven whereby any can be saved. This activity of theirs in the vineyard, by the wayside, and in the homes, has won many

(over)

Moslems to a genuine friendliness to the teaching of Christ. How many of them cherish a saving faith in Him secretly cannot be known. Some of them have professed Him openly. Several have suffered martyrdom for Jesus' sake.

In 1869 the name of the mission was changed from "The Nestorian Mission" to "The Mission to Persia," with a view to emphasize more definitely both the duty and the purpose to give the gospel to all nationalities and classes within the kingdom.

The year 1871 marked another epoch in this mission. At the re-union of the two branches of the Presbyterian Church in the United States, the work was transferred from the American Board to the care of the Presbyterian Board of Foreign Missions, which continues in charge of it to the present time.

In accordance with the new policy of expansion, plans were early laid for the establishment of new stations. Teheran was occupied in 1872, Tabriz in 1873 and in 1880 Hamadan became a missionary residence. The great distance between some of these stations, the difficulty of intercommunication owing to the lack of facilities for rapid or comfortable transportation, the diversity of languages and other causes, led to a division of the mission in 1883 into western and eastern missions. Along with Oroomiah and Tabriz, constituting the western division, is Mosul; Salmas, so long occupied as a missionary station, belonged to the same mission. The eastern mission embraces Teheran and Hamadan.

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The Western Persia Mission.

The wide area of territory covered by this mission, from the shores of the Caspian to the valley of the Tigris, the diverse populations embraced in the field, and the confusion of tongues spoken, present here more than the ordinary number of difficult problems in the prosecution of missionary work. They differ in different portions of the field. In Tabriz the effort is to build up a living church and to reach the masses of a great city, bigoted and intolerant, and to carry the gospel over a wide territory to Armenians and Persians, with increasing responsibilities to the peoples of the Caucasus, the contiguous province of Russia. In Salmas it is to evangelize a large rural population of Armenians strongly enchained to their ancient superstitions and formal rites and ceremonies, and to reach out to Chaldeans and Moslems. In Oroomiah the special work is among the more plastic Syrian or Nestorian people, to develop the power of the native church, gathered there after nearly sixty years of missionary effort, and make it a forceful evangelizing agency to their Moslem, Armenian, and Jewish neighbors. In the mountain districts of Kurdistan the knotty problem is how to secure the entrance and growth of the gospel among almost barbarous conditions, checked by Turks, Kurdish chiefs, and independent lawless tribes of nominal Christians. Farther westward, in the valley of the Tigris, with the station of Mosul as the centre, the task has been to reach up into Kurdistan to the Nestorians, as attempted by Dr. Grant 50 years ago, to check the disastrous influence of the Church of Rome among the Chaldeans and Nestorians of the plains, and to rescue the Yezidees from the degradation of their senseless Satan worship.

Oroomiah or Urmi This important town in Western Persia has been from the outset the centre of a varied and extensive work, which now covers the large plain of Oroomiah, and the smaller ones of Sulduz and Tergawer, and reaches into several large mountain districts across the Turkish frontier. The work is mostly among Nestorians, though there are many Armenians, whose numbers have recently been augmented by refugees from Turkey. There is also a large Jewish population peculiarly open to Christian teaching.

No work can openly be done for Moslems. The spirit and law of the Mohammedan religion forbid it. Still, Moslems often attend the preaching services, and much quiet effort has been put forth by the missionaries, and especially by the native Christians to evangelize this large class. The medical work has also brought great numbers of them in contact with Christian teaching. As a result, a considerable number have been quietly baptized and gathered into a Christian church. But of late, there is increased hostility to all efforts looking to the preaching of the gospel to the Mohammedan population.

Oroomiah College This institution was originally established at Mt. Seir, where it had a memorable record, especially in powerful revival experiences, which has made it dear to very many hearts and lives among the Syriac population of Persia. It was there that the

Urm

saintly Stoddard spent the few short years of his ~~marked~~ eminent missionary career, leaving behind him a name that is fragrant down to the present day, of lofty, spiritual qualities. After him, the institution was chiefly under the care of Rev. J. G. Cochran, its eminently spiritual character continuing for a series of years. In 1879 the institution was for a variety of considerations, brought down from the mountain side and located a mile and a half outside the city of Oroomiah. The grounds are ample, and include a hospital and missionary residences aside from the college buildings. ~~Of these latter, there are two main edifices, containing library and apparatus worth twelve or fifteen thousand dollars. A new building has recently been erected for the industrial department, which has been undertaken by the Board under the conviction that education of the hand as well as of the head is important in this field~~.

Since the reconstruction of the college in 1879, with its separate departments of theology, medicine and college curriculum, 110 young men have been graduated from the academy course. It would be difficult to estimate in words the influence of this institution in the advancement of the Kingdom of Christ in Persia and Kurdistan.

Fiske Seminary The small seed from which this now large and flourishing institution with its nearly 200 pupils of all grades has sprung, was a small school for girls begun by Mrs. Dr. Grant in 1838. Its history, like that of the College, has been one of repeated and very powerful revivals, by which large numbers of Nestorian young women have been brought to the saving knowledge of the Lord Jesus Christ, and have become mouth-pieces for the truth in multitudes of villages on the plain of Oroomiah, and in the dark recesses of the Kurdish mountains. The high spiritual character stamped upon it by Fidelia Fiske, and which continued under the administration of Miss Mary Susan Rice, has not been lost in the years which have succeeded. It is now graded from the kindergarten to the normal class, and the work which it is doing for the women of Persia cannot be over-rated.

Village Schools The plain of Oroomiah is thickly studded with villages of Moslems and Christians. In many of the latter are found the largest congregations which have been gathered under mission influence. Here, as well as in the smaller and more neglected villages and hamlets, scores and hundreds of village schools have been established, which have proved centres of intellectual and spiritual awakening. Thousands have here learned to read the Word of God, and have themselves become agents used of the Holy Spirit for the extension of evangelical truth among both Christians and Moslems. In 1896 the total number of these village schools reported was 80, and the enrollment of pupils, 1720, with some 400 more in the dozen or twenty schools in operation in the mountain districts.

The Press ~~One of the first needs of the mission was a~~

From very early in the mission work at this station the printing press has been a busy factor in the dissemination of religious truth and the intellectual development of the people. The Bible was translated as soon as practicable, the New Testament from the ancient and much venerated Peshitto. Recently this early translation has undergone a complete revision, and been reissued by the American Bible Society in a minster Hospital, built in 1880, accommodates thirty patients, and under the efficient management of Dr. J. P. Cochran, aided by a corps of native assistants trained by himself, has a field of usefulness only limited by its inadequate equipment and resources. The Howard Annex for Women was added 1890, and is under the immediate care of Dr. Emma T. Miller. There are two dispensaries, and a class of students constantly under instruction, besides much outside ~~practice. "The sick come in large numbers to the office every day. They flock in by sunrise; some on foot, others on horses, donkeys, oxen, or on the backs of their friends, or borne on litters. The people often throw their sick at our feet, saying, 'We shall not take them away until you cure them, or let them die here. Our only hope is in God above, and in you as His instruments below.'~~"

Few mission fields have been more successful than that of which Oroomiah is the centre. And as for the lives of the servants of God who have labored there Oroomiah may challenge the world to produce men and women of more exalted piety or more fervent consecration. The names of Perkins, Grant, Stoddard, Rhea, Coan and Fiske will be held in everlasting remembrance.

Many more names might be added to this sacred list, among others that of Rev. J. G. Cochran, and of Mrs. Cochran, who was called to her reward in 1895, after nearly fifty years of service. Dr. J. H. Shedd, who died in the same year, had been identified with Oroomiah for a generation, and was revered by the native Church as "priest, bishop and patriarch, all in one."

The men now attached to this station were all, with one exception, born there, being the sons of missionaries. They have in consequence a perfect knowledge of the native customs, and speak the languages of the country with all their idioms and imagery, with a perfection which no foreign-born missionary can ever hope to attain.

Tabriz

This was the third station permanently occupied in the mission. Rev. P. Z. Easton and Mrs. Easton and Miss Jewett were the first to take possession of the field in the year 1873. This city lies east of the Lake Oroomiah, and about 140 miles by the road from the city of that name. It is the great centre of European merchandize, and the emporium of Persia, having many extensive bazaars and caravansaries. It has a popumuch improved and very attractive form. Time and space forbid entering into the details of the many sided literature apart from the Bible in numerous editions, which skilful translators and the well managed press have produced during the past sixty years, nor can we dilate upon the important results which have flowed therefrom. Special emphasis must be laid however upon the influence of the popular devotional works thus given to the people and the monthly newspaper, which has a relatively large subscription list.

Medical Work. Physical healing has always been made prominent at Oroomiah and has proved potent in opening a way for the truth. The Westminster Hospital, built in 1880 accommodates thirty patients, and under the efficient management of Dr. J. P. Cochran, aided by a corps of native assistants trained by himself has a field of usefulness only limited by its inadequate equipment and resources. Besides the Howard Annex for women there are two dispensaries, and much outside practice. A class of students is constantly under instruction. Altogether it is quite impossible to estimate the power of this arm of the missionary service in winning the favorable regard, and friendly support even, of the Persian people and their rulers for the missionaries and their work -

Tabriz - { This was the third station occupied ~~by~~ in the mission. It is the great commercial emporium of the country having many extensive bazaars and caravanserais - It has a population of about 200,000, principally Moslems - but with an important, though small, community of Armenians. It was first occupied by missionaries in 1873. From the beginning opposition has been severe, due in a large measure to the more fanatical spirit of the Mohammedan population of this town, ~~and~~ but also to the strenuous efforts of the strong ecclesiastical organization of the ~~Armenian~~ Armenian Church to prevent its members being drawn away ~~from~~ to the Protestant fold. Time, however, has wrought sure and notable progress. Prominent in the agencies

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~~lation of about 200,000, principally Moslems. There is a small but important community of Armenians.~~

~~The missionaries have encountered more opposition here than at any other point. This is in a large measure due to the more fanatical spirit of the Mohammedans in this town, though bitter opposition to evangelical missionary effort has been freely instigated by the Armenian hierarchy from the fear that the members of that Church shall be drawn into the Protestant fold. Time, however, has wrought sure and notable progress. Evangelistic work has been prosecuted with vigor. A strong force of missionaries has been maintained there year by year.~~ Prominent in the agencies employed have been well-equipped schools for boys and girls. The *Memorial School for Boys*, ~~under the care of Rev. S. G. Wilson~~, is organized into primary, intermediate, high school and theological departments. In 1897 there were 28 boarders, and the total enrollment was 105. Numbers of the young men here educated have entered the Protestant Church during their course of study, and several have become valuable workers in the different parts of the field. ~~In 1891, a fine building was erected for this school by Mrs. W. Thaw of Pittsburgh.~~

The girls' school has a handsome, commodious building, with boarding and day pupils. It has had a successful history ~~under the efficient administration of Mrs. L. C. Van Hook, Miss G. Y. Holliday and Miss May Wallace~~, and has exercised a marked effect upon the schools of the Gregorian Armenians in the education of their girls. The attendance fluctuates as the opposition is more or less severe. ~~At the present time, there is a larger degree of friendliness on the part of the Armenian ecclesiastics.~~ At ~~the last~~ a recent Commencement Day exercises the Armenian Bishop himself was present, much to the surprise of many of his own flock.

Missionary labor has resulted in the formation of a church in the city. There are beyond doubt also many secret believers, among Mohammedans as well as nominal Christians. ~~Some six years ago, the little congregation in Tabriz was presented with a beautiful church building by Mr. Covington of Brooklyn, N. Y., in memory of his daughter. The hostility of the Armenians around was aroused by such a token of progress, and on some foolish pretext the authorities suddenly closed both schools and church; but an appeal to the Shah resulted finally in the removal of the ban.~~ The church now numbers some 60

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members, with a large Sunday-school; the services are conducted in Armenian and Turkish.

Itineration has been carried on persistently, the women of the mission taking conspicuous part in this form of toilsome seed sowing. Quite a number of followers have been gathered in the out-stations of Maragha and Miandooab, where the work is carried on by native helpers. Miss Jewett was located for a time in Miandooab, two days distant from Tabriz, with no Christian companionship save the Armenian preacher and his wife—a position of considerable exposure. ~~But this sacrifice of personal comfort, bravely made by her to prove her affectionate interest in the people, made a deep impression on Moslems and Armenians and won for the story of salvation many listening ears.~~

The Medical Work of this station is in the hands of Dr.
Bradford Vanneman and Dr. Mary ~~Bowman~~. This department of the
work has done much to counteract the hostile measures of
the unfriendly. The present Shah of Persia, during his
long residence in Tabriz as the Crown Prince, became the
warm friend of Dr. Vanneman, as he had been of Dr.
Holmes previously. So great is his confidence in the general
integrity of character as well as of the professional skill of
these missionary physicians, that ~~the Shah~~ on his removal
he to Teheran, entrusted the care of his large harem in their
removal to the capital, to Dr. Vanneman, and bestowed upon
him significant attention when the commission had been
has on repeated occasions fulfilled. He strongly urged Dr. Holmes to become his
confidential physician, an honor which the missionary felt Has
constrained to decline. ~~The Rev. W. S. Whipple, for many
years the excellent agent of the American Bible Society
in Persia, on leaving the mission in 1896, presented his
residence to the station for hospital uses. Some financial
gifts from independent sources it is hoped will enable
Dr. Bradford soon to open here a small hospital for women.~~

Salmas

In 1884 a new station was occupied by the mission in the district of Salmas at Haftdewan, nearly fifty miles west of Oroomiah. This district is the centre of a large Armenian and papal Nestorian population. Much missionary effort has been expended upon the numerous villages of this fertile plain, and some little churches have been gathered. ~~The new station was opened by Rev. J. N. Wright and Mrs. Wright, aided by young men from the College at Oroomiah. Miss C. O. Van Duzee, long a useful missionary of the American Board at~~ [illegible]

~~Erzeroom, Turkey, opened the first girls' school with two little girls. It has developed into an institution of no small value. The station was subsequently re-enforced by Rev. J. C. Mechlin and Mrs. Mechlin, and Miss Jennie F. McLean. Itinerating and school work were pushed with energy. A vigorous church is growing up, principally at the out-stations of Oola and Khoi, which, with the out-stations of Old City and Gulìezer have enjoyed the services of excellent native pastors.~~ Bitter opposition, however, has often thwarted the best endeavors of the missionaries, in which the Armenians and the Chaldean Nestorians have had a fairly equal share. In 1890, Mrs. J. N. Wright was murdered by an Armenian who had been employed as a school teacher. The vigorous pursuit and punishment of the assassin by the government created much ill feeling.

Dr. Wright has rendered excellent service for the prosecution of gospel work among Mohammedans, in his revision of the Turkish Scriptures in the Azerbijan dialect as translated and published by the British and Foreign Bible Society, ~~which has received the especial commendation of that society~~. Medical work has been carried on here since 1894, by Dr. Yohanan Sayed, one of Dr. Cochran's pupils, who completed his studies later in New York.

In 1895 the village of Haft-Dewan, which had been the headquarters of the Salmas work, was rendered almost uninhabitable by a singular rise of water through the foundations of the houses. It was found best on this account to withdraw the foreign workers from Salmas, leaving the churches to the care of the Persian pastors under the missionary superintendence of the Tabriz Station.

Mosul ~~From the foundation of the missionary work in Persia, there has been felt the need of more direct and hand-to-hand work for~~ the Syriac-speaking tribes of Kurdistan and the Tigris plain, ~~than could be rendered from the missionary headquarters at Oroomiah.~~

As early as 1841, the American Board occupied Mosul as a station from which to reach ~~this neglected portion of the Nestorian people.~~ Dr. Grant, one of the heroes of modern missions, died at Mosul in 1844. Other missionaries sent out by the American Board labored there, and founded an evangelical church. Mosul is properly related to Syria in point of language,—the Arabic—which is essentially the same in both fields; but there are numerous Syriac-speaking villages in its vicinity, and it is a centre of political and commercial influence as regards the tribes within the mountain districts. ~~Abandoned as a mission station because of its unhealthfulness, by~~ From the American Board, It was transferred to the care of the Presbyterian Board in 1892. ~~and occupied by Rev. E. W. McDowell and Mrs. McDowell, and Dr. J. G. Wishard. A heroic but unsuccessful effort had been previously made to establish a station among the mountain tribes in Tiary. Rev. J. A. Ainslie, of the American Board, who had frequently spent the winter in Mosul, was transferred from that Board to the Presbyterian Board, and Miss Anna Melton went over from Oroomiah to begin work among the women and girls.~~ The mission ~~has~~ from the outset encountered persistent opposition from the Turkish officials, and the Roman Catholic Mission, strongly entrenched in the city and region. ~~As yet it has been impossible to obtain the necessary official permit for the erection of proper dwelling houses for the mission, although the children of the Church at home, through their magazine *Children's Work*, raised money for this purpose in 1893. A desirable site was purchased, and permission from the local authorities for building was granted, but the requisite permit from Constantinople is still withheld. The missionaries have succeeded, however, in renting more desirable residences than formerly, and in securing for their summer retreat an old Kurdish castle on the banks of the Tigris, which promises to mitigate materially the hardships of the Mosul climate.~~ too

The Kurds ~~have~~ not infrequently lent their hand in obstructing missionary work in the mountains. In the summer of 1893 while visiting one of the Christian villages near Amadia, Miss Melton was attacked in her tent by Koordish ruffians and barely escaped with her life. through the efforts of ~~Earnest~~ appeals for redress were made to the government at ~~Constantinople by~~ the American Minister, ~~and~~ the assailants were finally arrested and punished.

~~The~~ Preaching services ~~are~~ faithfully carried on, and the schools for girls and boys, but the work is greatly hampered by the opposition of the authorities.

Dr. Hansen, the medical missionary, writes:

> "In these few months over 1000 cases have been treated, more than half of them Moslems. A Moslem priest was among the first, and when I left to attend the annual meeting in Oroomiah, prayers were daily offered in the mosques for my safe journey and return."

There are, as resulting from many years of labor by missionaries and faithful native workers, a rather vigorous church, nearly if not entirely self supporting and promising schools for girls and boys.

But the insalubrity of the climate (on account of which the city was once abandoned as a missionary station by the A.B.C.F.M.), the ~~difficulties~~ obstacles raised by the Turkish Government, and the almost insurmountable difficulties in the way of trying to evangelize the Mountain Nestorians from a centre so remote as Mosul, has led finally to the abandonment of the Station by the Board. The Church Missionary Society of London has however agreed to take it up in connection with their Baghdad Station.

Eastern Persia Mission.

Teheran

When ~~T~~the mission to Persia, ~~as already stated~~, was transferred to the Presbyterian Board by the American Board, in 1871, ~~and with the transfer~~ there came an urgent plea from the missionaries for ~~an~~ enlargement, ~~. It was felt to be a duty~~ to embrace within their work the Armenians and Moslems of central Persia. Accordingly Rev. James Bassett, ~~who had reached Oroomiah in 1871,~~ made an extended tour the following year, visiting Tabriz, Hamadan and Teheran, the result of which was that in November, 1872, he ~~was sent to occupy~~ located at the capital city of Teheran, where he was warmly welcomed by both Mussulmans and Armenians. Here is a population of 200,000, most of whom are Moslems; but there are 1000 Armenians, 5000 Jews and several hundred Europeans. The two languages chiefly spoken are the Turkish and the Persian, the latter only being heard on the streets. Of this field Mr. Bassett says:

> "~~We occupy the only tenable ground for labor designed to reach either eastern Persia or the Tartar tribes of Turkistan.~~ The Turkish language spoken here enables a person to pass quite through Turkistan to the birth place of Tamerlane and Genghis Khan, into Chinese Tartary and far to the northward, while the Persian makes accessible all central and southern Persia, through Khorassan to Afghanistan, and even large populations of India. Central Asia has, in nearly all the past, been neglected by the Church of Christ; the result has been that it is the great source whence have proceeded the scourges of mankind; and the Tartar and Iranian hordes have, age after age, as in great tidal waves, quite overflowed Christendom, overthrowing its civilization and nearly extinguishing its light."

Teheran is not only the central point from which to reach a vast outlying population, it is also a rapidly growing city, and the vacant land within the twelve gates will soon be occupied. The importation of European ways and inventions has been considerable. The imitation appears in the buildings, in width of streets, policemen, uniforms, carriages, gas-light and post-offices. The country at large remains in the former condition of poverty and wretchedness.

The missionaries are bravely laboring to ~~secure~~ bringing about the needed mental and moral reformation. In 1883 a neat chapel was built with a seating capacity of 300, in which preaching services in Persian and English are regularly held. The work for women, a school for girls and also one for boys, the medical and publication departments are all as

While Teheran is not only the central point from which to reach a vast outlying population but is in itself a rapidly growing city, and is importing many ~~European ways and~~ features of European civilization, it had never known ~~long remained without~~ any serious well directed effort to leaven its population with the principles of evangelical Christianity.

The new missionaries bravely set to work to bring about the greatly needed moral and spiritual reformation. After ten years of toil they were encouraged to build a chapel with a seating capacity of 300, in which preaching services in Persian and English are regularly held. There is a church of   members which also has a good building, erected without expense to the Board, the late Shah having given one third of the cost. Moslems attend the services in the different chapels unmolested, and some are almost always present.

There is a day school for boys which is attended by over one hundred pupils, many of whom are Moslems. A flourishing boarding school for girls, is carried on which has served as an instrumentality of precious value in leading numbers to a greatly quickened faith in the Lord Jesus Christ.

The Medical work in Teheran has attracted much attention from foreigners and from Persians. A hospital, built in 1892 by funds from a very liberal donor in America, was much enlarged ~~and~~ in 1895 with money given by residents of the city. In 1893 a new dispensary was built, and during the cholera epidemic of that year more than two thousand patients were treated, at much peril to missionary life, eliciting the high commendation of all classes for the ~~unremitting~~ ~~devotion displayed and the skillful successful results of such~~ great devotion and skill displayed -

Much evangelistic work has been done in Eastern Persia by tours through provinces where the missionaries are stationed. The courteous treatment usually received by ~~them~~ missionaries, and the unlimited opportunities afforded for preaching the gospel among the Mohammedans of these northern regions have ~~afforded~~ brought great encouragement

Secretary Speer who visited Teheran in '89s gives the following impressions of the situation at Teheran. "There is greater freedom for work ~~in~~ among Moslems in Teheran, and for a Moslem without dependence upon others for service or support, the confession of Christ is easier than in any of our other stations xxx The larger number of foreigners, the presence of the court, the general commercial movement, the larger population, the absence of the small espionage of a more permanent community, the more intense life, all tend to an enlargement of personal liberties and a liberty of public opinion

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which makes it possible for Mussulmans to seek the gospel, and for the bearers of the gospel to seek the Mussulmans, with some freedom. xx Religious toleration of non-Moslems exists here to an extent surprising and unusual in a Moslem land, whose people are bidden in the Koran to fight against Jews and Christians until they pay tribute or are brought low.

~~Hamadan and began to preach, assisted by occasional visitors from the Oroomiah Mission.~~ In 1872, ~~Hamadan~~ it was made an out-station of Teheran. ~~and~~ In 1880 it became a regular station.

There are now two churches, each with its regular services and sacraments. The Armenian congregation, known as St. Stephen's Church, has a membership of 103, with a large Sunday-school. A church was organized among the Jews in 1893, taking the name of Peniel. There is a good attendance, but increase is retarded by bitter persecution from the Moslems.

Schools The high school for boys is greatly esteemed in the community~~, and more room for the scholars is urgently needed~~. The Faith Hubbard

School for girls has 87 ~~good~~ scholars, mostly Armenians. Nearly all the Armenian girls of school age in the city are enrolled in one or other of our schools. There are also flourishing schools for Jewish children, the Jews in the place numbering ~~some~~ from 3000 to 5000. Armenian ~~& Moslem~~

Though the population of Hamadan is not a large one, nearly all have come in contact with and more or less under the influence of the Evangelical Church, which has the most attractive building of the place. The liberality of the Late Shah will always be remembered by this church from his gift of four hundred tomans towards the cost of this edifice.

The Medical Work in the city, ~~is~~ under ~~the~~ Dr. Holmes and

Dr. Jessie Wilson, is faithfully carried on - Religious services are held at the dispensaries every week day morning and many of all classes are reached in this way - A few medical students are under instruction two have already graduated, giving promise of great usefulness - Some of the best fruits of the work in Hamadan are Jewish boys who have been taught medicine -

In the prosecution of the evangelistic work outside of the city four outstations have been occupied by helpers from Hamadan, in one of which a church has been organized.

In the district of which Hamadan is the capital are eight cities, with populations of from 10,000 to 60,000, and scores of plains ~~and~~ full of villages. The late Dr. Shedd on a visit to Hamadan not long before his death recorded the sorrowful impression made on him by the almost innumerable villages passed, in which no missionary had ever stopped even an hour with the message of the world's Redeemer.

Of the general condition and outlook of the work in Persia Secretary Speer furnishes the following impressions:

> "A work directed toward Moslems only, and not rooted in a non-Moslem community would not be tolerated in Persia now. Our work in Oroomiah is first for Nestorians, in Tabriz and Teheran for Armenians, and in Hamadan for Armenians and Jews. With all the increase of religious intolerance and fanaticism which is felt everywhere out of the capital, and in enlarging measures there also, there is an open field for work. It must be done quietly and tactfully, and in the line of intimations frequently given from Teheran; but the Moslems who freely accept the aid of our medical missionaries can not and do not refuse to listen to the reasons for their coming here. In the cities and villages alike there are those whom God would save, and there is access to them.
>
> "The Medical work has an almost weird power in a Moslem land. With a power like Death's it stays the lies of Islam. With the power of the Life it lays the foundations of the Truth. Those who have called the Christian's touch pollution, his food unclean, let it lay open their very hearts. What can they say when that hand has brought healing and life?

"At the close of some delightful conferences in Hamadan at which we were all as one band, of one heart, of one accord, I asked what were the great conscious needs of the station which they would want to lay with longing and prayer upon the prayer life of the Church at home. The needs they mentioned resolved themselves into these: That the hearts of Moslems may be opened, and that they may receive the truth; that the ecclesiastical system of Islam may be shattered; that religious liberty may soon be secured to Persia; that the missionary spirit may fill the native Church; that the 'mind of Christ Jesus may be in us.' If the mind of Christ Jesus, who was the Light of the world, who came to reconcile the world unto Himself, who died the propitiation for the sins of the whole world, be in the home Church, will not these requests for prayer be heeded? Let us ask and receive in behalf of Persia and the missionaries of Persia."

OBJECTIONS TO THE
SCIENTIFIC OR PHILOSOPHIC TREATMENT OF RELIGION.

26. What is the objection of Herbert Spencer and others? It is this: that religion, since it deals with the supernatural, lies wholly in the realm of the unknowable and must be a matter, not of science, but of faith. "Natural Theology", says an author quoted by Principal Caird, is a "science falsely so called. ... It seeks to weigh the Infinite in the balance of the finite. It is to the scientific man a delusion, to the religious man a snare". "If religion and science are to be reconciled", says Herbert Spencer, "the basis of reconciliation must be this deepest and widest and most certain of all facts, that the power which the universe manifests to us is utterly inscrutible". "The office of theology", says Mr. Lewes, "is now generally recognized as distinct from that of science. ... It confesses its inability to furnish knowledge with any available data. It restricts itself to the region of faith and leaves to philosophy and science the region of inquiry".

27. How shall we answer these assertions? There is in them a measure of truth which may be admitted. If by science is meant demonstrable facts of nature and their ascertained relations, we agree that religion does not come into that category. The error, as Principal Caird has shown, "lies in presenting a narrow series of definitions, and notions relating to one sphere of investigation, and then applying its rigid methods to other spheres altogether different, but none the less real". Besides, these men, in making such confident assertions, forget how large a part of their so-called knowledge is not demonstrable fact, or even established principle, but only speculation, theory, hypothesis. They too invade the realm of the unseen, discuss very confidently the nature of the Infinite, the origin of the universe and the processes of its development, as it occurred untold ages ago. It requires a large and dogmatic knowledge to decide just where gnosis ends and nescience begins.

28. How is the adaptability of philosophy to the realm of religious thought shown by the nature and operations of the human mind? If there be such a thing as Mental Philosophy, which none will deny, then it must be legitimate to reason about God and our relations to Him, from the data of our own consciousness, the voice of conscience, and the noblest aspirations of the soul. Kant holds this view as clearly as any Christian theist. We may certainly base scientific enquiry, comparison, generalization, and even reasonable conclusion, upon such phenomena as the common belief of mankind in the existence of a Creator, and the moral character of his government; the universal longing for immortality; the consciousness of accountability to a higher power; the

common sense of sin and a belief in future rewards and punishments. Our consciousness argues the necessary existence of a higher consciousness, as its source; design in all that we do implies design in Him who doeth all things; our love testifies of His love. "He that hath made the ear, doth He not hear".

29. What inconsistency has been pointed out in the dicta of Herbert Spencer in relation to the limitations of human knowledge? Principal Caird, and others, have shown that his denial of the possibility of any knowledge of the Infinite as God is inconsistent with his strong assertion that we are and must be conscious of the Absolute. He says, in First Principles (p.29), that "though the Absolute cannot in any manner or degree be known in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness, and that so long as consciousness continues, we cannot for an instant rid it of this datum". Mr. Spencer's contention is that human thought, and therefore human knowledge, is only relative, and is strictly confined to the finite, and that we cannot, therefore, know God. But he seems to recognize the fact that we can put limits upon the finite only by supposing in contrast with it something that is not finite, and this ultra-finite something he calls the Absolute.

30. How far did Sir William Hamilton and Mr. Mansel agree with Mr. Spencer, and at what point did they differ? Sir Wm. Hamilton, who at an earlier day strove to make religion a matter of implicit faith, as distinguished from processes of the reason, held views similar to those afterward advanced by Mr. Spencer as to the relativity of human thought and the impossibility of knowing God, except as He reveals Himself from without. But both he and Mr. Mansel, his disciple, differed from the position now held by Mr. Spencer, in admitting that we may know God as He is revealed. Mr. Spencer maintains that the human mind is inherently incapable of knowing God, however revealed. Yet he says we are conscious of the Absolute, by which he means something beyond our possible knowledge and beyond any predicates framed in our thought - and absolute because nothing can be predicated of it.

31. What is the reply of Principal Caird to this distinction? He says (a) that "the two elements of Mr. Spencer's theory are irreconcilable; that it is impossible to hold at once that human intelligence is limited to the finite and that it is cognizant of an existence beyond the finite; or, in other words, that all knowledge is relative and yet that we know the existence of the Absolute". (b) He maintains that "the proper conclusion from the doctrine of relativity, as held by Mr. Spencer and others, is not that the Absolute is unknowable, but that no such being exists; or, what means the same thing, that the assertion of its existence is meaningless. It evaporates all definite

conceptions of God and divine things, and yet leaves a field for the exercise of religious aspirations in the region of the unknowable". (c) Dr. Caird's third point in refutation is, that the principle on which the theory rests is only a false abstraction. It first conjures up a fictitious logical entity, and then charges consciousness with imbecility because of its inability to think that fiction.

32. How does this alleged inability of the human mind to know God and the things of God differ from Paul's doctrine that the carnal mind cannot know spiritual things?

Paul's doctrine was that man, though created with faculties for knowing God and having communion with Him, is so darkened and incapacitated by sin that he can no longer discern and feel spiritual things. The same truth is found in the Old Testament confession that sin like a thick cloud has hidden the Most High from the human spirit. There is here no lack of original faculty; and even in the New Testament doctrine of regeneration, no new faculty is supposed; whereas according to Herbert Spencer's theory our inability to know God and the things of God results, not from our sinfulness, but from our finiteness. We are precluded from penetrating the realm of the unknowable by the constitutional limitations of our being. It would probably be admitted by this agnostic school that men may by faith work themselves up into devout worship and may realize therefrom certain salutary restraints and edifying aspirations, in what they regard as a religious experience, but their conceptions have no basis of fact.

According to this theory, men cannot be responsible for the worship of God, or for obedience to his laws; they are only bound to obey the laws found in the constitution of their own moral nature and as enforced by the interpretations and enactments of society. And yet it is claimed that something akin to worship, at least a solemn awe, may be cherished towards the Absolute Unknown of which we can frame no predicate. (d) Against this, Principal Caird makes his fourth objection. He says: "The worship of the Unknowable is really an impossible attitude of mind. ... Religion by its very nature contains an element of mystery, but a religion ALL mystery is an absurd and impossible notion". And he adds, in a note, "It is not too much to say that almost any object of reverence would be more worthy than this; that in nature worship, animal worship, and even the lowest fetichism, there is a higher cultus than in the blind veneration of the Philosophic Absolute".

33. How would Dr. Caird explain the distinction between Spencer's contention that the truths of the Infinite are unknowable by us, and those passages in the New Testament which speak of celestial things as unsearchable, as being such as eye hath not seen nor ear heard, etc.? He would say that these passages

only express transcendence in degree; they stretch beyond our finite comprehension, but this is not saying that we can know absolutely nothing about them, or that they do not even touch our sphere of knowledge. We can readily see how such nescience, or rather such inadequacy of knowledge, as Paul expresses, may be quite consistent with the profoundest reverence and the clearest realization. It was in fact, in his case, an utterance of ecstatic adoration, while, on the other hand, it seems impossible to cherish the slightest reverence for the "blank inscrutibility" of the impersonal and unknown Absolute of Herbert Spencer. (One is reminded of Jean Paul Richter's description of the atheist, looking toward the heavens where there should be a father's smile but seeing only a death's head with black empty sockets of eternal darkness.)

34. How may we reply to the objection that no two men have the same conception of God and, therefore, each and all fall short of real knowledge? No two men have the same conception of what is meant by the solar system, or an infinite series of numbers, yet all have a partial knowledge, and quite sufficient to enable them to realize the vastness of the planetary world and to fill their minds with a sense of unspeakable grandeur. And, in like manner, the soul may be filled with awe, or with love and the spirit of worship, by what can be known of God, and that is the true end of religion. It is admitted that our knowledge is very limited; we see through a glass darkly; we know in part. The very fact of transcendence in the object contemplated exerts an inspiring and up-lifting influence upon the soul. It is not an absurdity for the finite to look away toward the Infinite with ever longing but ever baffled aspiration. Nor is it, as some assert, a mere virtual and futile attempt to drag the Infinite down to the finite. It is a salutary exercise of our powers and, as we believe, it is a prophecy of the life to come.

35. What objections are made by those who hold that religious knowledge is intuitive? (a) Certain schools of philosophers contend that religious knowledge is comprehended in certain innate ideas, primary beliefs, intuitional moralities, etc., and that these are not subject to the deductions of reason and, therefore, are not within the scope of philosophy.

(b) Another class of devout Christian believers claim that philosophy only chills that faith and hope which come to them as a voice from within. They know in whom they have a comforting belief, but confess that they can give no account of it and, in fact, they would regard it as a desecration to apply to their cherished experience the cold and barren processes of reason.

36. What answer can be made to this objection? Without questioning the fact of an experience of a peace which passeth

knowledge, or which in other words, cannot be explained in terms of the reason, it must be borne in mind that certain standards are necessary, by which to test the supposed inner light, or the teachings which the Spirit of truth is thought to have communicated to the soul. There is scarcely a greater danger to which imaginative persons - and often very ignorant persons - are exposed than that of mistaking their crude fancies for the voices of God; this has been the source of untold fanaticism.

37. How was the evil illustrated by the Greek Sophists? They maintained that truth really had no general basis in itself, but that all things were just what each man's mind conceived them to be. They were HIS conceptions or notions merely; to different men, what was commonly called truth might be a variety of entirely different things. The result was, that the moral restraints of society were relaxed and broken down by a mischievous individualism, in which every man sought his own ends and was a law unto himself.

38. What was the position of Socrates in relation to this error? It seemed to be one great aim of Socrates to correct the evils of this false philosophy, by showing that truth is no mere flitting image on the individual fancy, but is a general and eternal entity; that while we are to apprehend it in our own individual consciousness, we are yet to understand that it belongs not to us, but to all men; and it follows that our conceptions must, to a certain extent, be regulated by the consensus of other men.

39. What is the teaching of the Scriptures on this subject? We are taught to try the spirits, or the supposed voices of the Spirit, and to have a reason for the faith that is in us.

40. What argument appears here for the formulated doctrines and the institutional safeguards of the Church? As against the crude conceits which men are in danger of inculcating, great consideration should be given to the settled convictions which learned and devout men, in many lands and many generations, have reached and in which they reached substantial agreement. Nothing is more unphilosophical, or more dangerous, than the popular cry against creeds. We are afraid of the overwise young preacher who knows more than all the hosts of saints and scholars who have gone before, and who stands up before his people to dispense to them the results of his very last thinking.

41. What opposite extreme should be guarded against? While we accord a due reverence to the authoritative utterances of the Church, we should avoid the Roman Catholic doctrine that authority should wholly supersede the reason. Dean Stanley, in his Discourses in America, criticizes the strong ground taken by Cardinal Newman, in condemning the human intellect as a ravenous

wild beast that has to be driven back by the iron bar of authority; "smiting hard and throwing back the immense energy of the aggressive intellect" (the quoted words are Newman's), lest it should, as it were, devour and dissolve all things divine and human with its insatiable appetite. Between such extremes there is a middle ground.

42. What memorable dictum of Dean Stanley is of special value in this age? It is that the great end which our Creator has placed before the human intellect is the quest of truth; truth, not for the sake of any ulterior object, however high or holy, but truth for its own sake. "And", he adds, "the most excellent service that churches and pastors, authorities of state or religion, universities or teachers, can render to the human reason in this arduous enterprise, is not to restrain nor to blindfold it, but to clear aside every obstacle, to open wide the path, to chase away the phantoms that stand in the road. Above all, it is the high calling of true philosophy and Christian civilization to rise beyond the blinding, bewildering, entangling influence of party."

43. What weighty warning has been left by Robert Hall on this subject? "Whatever retards a spirit of inquiry", says Robert Hall, "is favorable to error; whatever promotes it is favorable to truth. But nothing has greater tendency to obstruct the exercise of free inquiry than a spirit of party". There is in all sects and parties a fear of being eclipsed. It becomes a point of honor with the leaders of parties to defend and support their respective peculiarities to the last and, as a natural sequence, to shut their ears against all the pleas by which they may be assailed. If we seek for the reason of the facility with which scientific improvements establish themselves, in preference to religious, we shall find it in the absence of party combination.

II. REASONS FOR STUDYING THE PHILOSOPHY OF RELIGION.

1. What reason is based upon the close relations of religion and philosophy? There is a general appropriateness in such study, since philosophy is the noblest field for the exercise of pure reason, and Religion is the still higher plane on which the intellectual, the ethical, and the emotional nature of man all act together in their highest harmony. Philosophy and religion are therefore cognate and both unite in attaining the highest spiritual ends. The philosophy of human experience is narrow if it falls short of the sphere of religion, and religion may be only emotional and misguided, and so run into fanaticism or superstition, if it rejects all philosophic scrutiny and analysis.

2. How is philosophy essential to a general consensus in religious thought and opinion? Religion must be placed upon a stable philosophic basis if it is to correspond with the common experiences of different communities and different generations of men. Without this, even the advocates of the same religion might differ widely, while as between different faiths, there would be no common standards of judgment, even on the most fundamental principles.

3. What argument is to be drawn from the tendencies of the times? The philosophy of religion claims the more special attention in an age like this, when scientific methods are pursued on all other lines of investigation and reflection, and when all psychical phenomena are studied as never before. Religion will fall into serious discredit with the more intellectual classes, if it stands aloof from rational investigation and takes refuge in an exaggerated supernaturalism which would set aside the legitimate exercise of the human understanding and conscience.

4. How is philosophic study necessitated by the increased attention given to Comparative Religion? Such study is rendered the more important by the fact that a host of different religious faiths are challenging the attention of thoughtful men and forcing them to a virtual comparison, whether they are so inclined or not. In order to secure a position of strict candor and wise discrimination, it is important to learn what elements are common to all, or to many, faiths, and then to analyze and classify these elements by some philosophic method. Christianity can prove her unique supremacy only by applying some common principles as tests of value or power. Even the work of Foreign Missions may be more wisely conducted on the principles thus ascertained. That which is common to a preacher and his audience is

the starting point of appeal and argument, and to none is this principle more important than to the missionary in winning men from a non-Christian faith.

5. What general moral influence may the study of the philosophy of religion exert? It has a tendency to broaden and rectify our knowledge of ethics. It is quite true that Christian ethics are higher and purer than those of any other known system, but ere we can hope to compass the subject, we must survey the whole field of ethics, as it is illustrated in the common principles implanted in the human understanding and viewed from the standpoint of different races. Someone has said that he who knows only one religion, knows none, because he does not know that one in its relations. At least, we shall be better able to distinguish between religion and ethics, if we observe that while religions are widely differentiated, ethics are everywhere much the same. And it will enhance our appreciation of ethical truth to learn how far philosophy cooperates with religion in its advocacy of the highest excellence of character and life. With all our dissent from the philosophical speculations of Kant, we may be strengthened morally by what he calls the CATEGORICAL IMPERATIVE. What is nobler than to aim at the right because it is right, because in truth and righteousness consists the harmony of the universe? Many a true philosopher has put the easygoing Christian to shame by his more exalted life.

6. How may the study of the philosophy of religion guard against a false theology? Among the excesses of a perverted theology, there has often been an antinomian spirit which virtually discredits morality. Pelagius complained, with a degree of contempt, of some of his Pharisaical opponents who went about beating their breasts, declaring that in sin had their mothers conceived them and that they were saved by grace alone, while they were daily guilty of the most degrading sins. The Apostle James must have been moved by a spirit of protest against some such perversion of the true doctrine of grace, when, in his epistle, he urged so strongly the ethical and practical element in religion. Thirty years ago, a certain hymn was much used in revival meetings, which began: "Jesus paid it all
All the debt I owe .." and it emphasized the exhortation: "Cease your deadly doing ..". If this is not bad theology, it certainly is bad philosophy. The same error has sometimes crept into the Christian Church under the guise of extreme doctrines of perfectionism. The Plymouth Brethren sometimes make shipwreck of morality for themselves and others, by what they call their "freedom" and their exemption from the claims of all outward laws, since they have become a law unto themselves. Against all such forms of ignorant and im-

pulsive fanaticism, the philosophic study of religion ought to afford a safeguard.

7. What special advantages does the philosophy of religion offer as a means of intellectual discipline? It imparts to the mind that judicial fairness which an untrained religious zeal has often lacked. Some degree of legal education would be of advantage to every student for the ministry, especially a training in the laws of evidence. Ignatius Loyola, in promulgating the doctrine that the end sanctifies the means, that deceit and treachery are proper means to be used in building up the sacred temple of religion, wrought a widespread mischief which has not been limited to the Roman Catholic Church. Protestantism would, of course, spurn the Jesuit practice of misrepresenting positive facts; it would not be guilty of commercial dishonesty; but has it wholly escaped the danger of moral and intellectual bias? Pious exaggeration is sometimes indulged in unawares. We charge upon Hinduism an utter want of all true historic spirit because, in its zeal to magnify the greatness or the antiquity of its faith, it pays not the slightest regard to dates or accuracy of statement in any respect, but feels free to express all that a devout fancy can invent. And, in like manner, too many an advocate of Christian truth has seemed to feel that he could not do justice to his theme, even if he were to buttress it with some statements which were not quite true. In comparing Christianity with the non-Christian faiths, men have often appeared indifferent to positive accuracy, because in any case, the difference was greater than they could express. This is a sort of idealizing of religious truth. It is not an intentional misrepresentation, but it forgets that God loves not only His revealed truth, but all truthfulness, which is His also and the one as sacred as the other.

8. How is this unconscious, but devout, looseness and carelessness possibly affected by false notions of faith?

There are mechanical notions of faith in many minds which pay too little regard to the behests of human reason. That devout Christian Father who, in his glowing experience, exclaimed: "It is impossible; therefore I believe", gave frank expression to the thing I mean. Faith should undoubtedly go beyond reason in matters authentically revealed, but the Scriptures nowhere give countenance to the idea that, because spiritual faith is the gift of God, therefore the reasoning faculties have nothing to do, or that the ordinary processes of investigating, weighing and judging are to be laid aside. On the contrary, the reason is everywhere appealed to.

9. What was the example of the Apostles in this respect? The Apostles reasoned with the Jews out of their own Scriptures.

In the discourses recorded in the New Testament, the argumentative element prevails rather than the hortatory. Stephen and Philip, as well as Peter, John, and Paul, strove to prove the connection between Old Testament prophecy and New Testament fulfillment. The Epistle to the Hebrews, by whomsoever written, was a grand argument, from first to last. The Epistle to the Romans, though magnifying the Supernatural work of the Spirit, is a strong argument. It appeals to the reason as well as to the conscience.

10. What marked change is now going on in the world of Christian thought in this respect? There is an increasing tendency to apply to religious discussions the same intellectual principles that are applied to science. This is notably the contention of the higher critics of the Old Testament. So far as the principle is concerned, they are right. We must, here as elsewhere, reason inductively from facts. The grave question is, whether we are bound to accept the alleged facts and conclusions of a dozen scholars, all differing widely among themselves.

11. What is the general objection which Lecky and Huxley make against the Christian doctrine of faith and the moral responsibility of believing? It is that the common doctrine of the Church treats as a sin what is a solemn duty; that it ought to commend a certain laudable degree of scepticism. Lecky maintains that a man has no right to believe on insufficient proofs; on the contrary, a weighing of evidence and an honest effort to reach just conclusions, is among the highest exercises of the powers with which God has endowed us and that God cannot dishonor the rational faculties which he has given us. And, Prof. Huxley, applying this same principle, has asserted that it is intellectually dishonest and immoral to believe the Gospel miracles on evidence so slight as that which is given.

12. What reply should be made to these allegations? Mr. Lecky is partly correct as to the extreme interpretations and extreme doctrines sometimes taught, by theologians, but so far as the Scriptures are concerned, it is only the warping and the persistent perversion of the reason in matters of unbelief that are condemned. They positively enjoin the duty of proving all things. As for Prof. Huxley, it is a fair question whether, in his discussion of the Noachic deluge - for example - or his more recent argument for Russia as the cradle of the human race, - an argument based on certain collections of fossil human skulls- he is not demanding of the intellects of his readers a far more desperate leap in the dark than that which he charges upon Christian believers. Both of these men err in assuming that there is no prejudice operating upon the human mind in determining questions in morals and religion. It is a mistake to suppose that men can judge as dispassionately in matters which involve their

character and destiny, their antecedent training and prejudices and habits of thought, as they can of a mathematical proposition. Mr. Huxley does not take into account the effect which years of anti-Christian controversy may have had upon his judgment. With different antecedents, a different environment and a different history, he might have been a different man.

13. What excess of faith has been advocated by the advocates of Catholicism? S. Baring Gould quotes Le Maistre as saying that "the Catholic faith includes all that the sects believe. ... He that passes out of a sect into the Mother Church is not required to renounce any dogma, but only to avow that, besid the dogma which he believes, and which we believe every whit as truly as he, there are other verities of which he was ignorant, but which truly exist.

14. What dogmas of the Catholic Church require a faith in perpetuated miracle? That of the Real Presence and that of the infallibility of Popes chosen by the suffrage of imperfect and fallible men.

15. What doctrine of extreme and demoralizing credulity prevailed at the time of the Reformation? That of Papal Indulgences.

16. On the other hand, what extravagances in the doctrine of salvation by faith have been charged upon Luther and other Protestant Reformers? S. Baring Gould charges Luther with pressing the doctrine of faith to such an extreme as virtually to overthrow all responsibility for sin; he quotes him as saying in one of his letters: "Thou seest how rich is the Christian; even if he will, he cannot destroy his salvation by any sins, how grievous soever, unless he refuse to believe". "Be thou a sinner and sin boldly, but still more boldly believe and rejoice in Christ. From Him sin shall not separate us, no, though a thousand thousand times in every day we should commit fornication or murder". Melancthon followed Luther in these extreme views.

17. How did Luther do violence to right reason in his doctrine of faith concerning the attributes of God? Sir Wm. Hamilton, in the Edinburgh Review of Oct. 1834, quotes Luther as saying: "God pleases you when he crowns the unworthy; He ought not to displease you when He condemns the innocent. All things take place by the eternal and invariable will of God, who blasts and shatters in pieces the freedom of the will. God creates in us evil, in like manner as the good. The high perfection of faith is to believe that God is just, notwithstanding that by His will He renders us damnable."

18. What similar charges are made against Calvin and Beza? Gould charges Calvin as teaching in his Institutes (Lib.IV,c18) that God instigates man to the commission of what is evil, and that man's fall into crime is ordained by the Providence of God.

And he quotes Beza as saying in his Aphorisms (XXII), that "The Almighty creates a portion of men to be His instruments with the intent of carrying out His evil designs through them".

19. What Scriptural refutation meets and overthrows these extreme doctrines? Christ's express declaration that God tempteth no man, neither can He be tempted by any.

20. What is the common evangelical doctrine now taught with respect to the presence of evil in the world; as distinguished from the positive intervention of grace? That evil is admited by a permissive decree, while for salvation God made a positive gift of His Son as a sacrifice.

21. What is the value of a sound philosophy in relation to such extremes as we have been bonsidering? It ought to act as an arbiter between those exaggerations which mistaken zeal has so often and so persistently imposed upon the truth of God.

22. How has a distinguished author illustrated the true balance and harmony of religion and philosophy in the perfect character of Christ? The late Dr. Horace Bushnell, in his "Nature and the Supernatural", presents this striking and justly celebrated contrast between the intellectual and moral infirmities of men, and the Divine poise of the God man: "Men undertake to be spiritual and they become ascetic; or, endeavoring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world and slaves to its fashions; or, holding a scrupulous watch to keep out every particular sin, they become legal and fall out of liberty; or, charmed with the noble and heavenly liberty, they run to negligence and irresponsible living; so the earnest become violent, the fervent fanatical and censorious, the gentle waver, the firm turn bigots, the liberal grow lax, the benevolent ostentatious. Poor human infirmity can hold nothing steady. When the pivot of righteousness is broken, the scales must needs slide off their balance. Indeed, it is one of the most difficult things which a cultivated Christian can attempt, only to sketch a theoretic view of character in its true justness or proportion, so that a little more study, or a little more self-experience, will not require him to modify it. And yet the character of Christ is never modified, even by a shade of rectification. It is one and the same throughout. He makes no improvements, prunes no extravagances, returns from no eccentricities. The balance of his character is never disturbed, or readjusted, and the astounding assumption on which it is based is never shaken, even by a suspicion that He falters in it".

23. What erroneous and extravagant doctrine concerning man's moral responsibility is sometimes set forth, in relation to the Gospel? The doctrine that men are made responsible for the reception of the Gospel by the mere proclamation of it as a witness, though they may not have had opportunity for a clear understanding of its claims. There are those who seem to aim, not so much at winning men to Christ, as at witnessing for Christ, that men may be left without excuse. But, certainly, the Gospel of

the New Testament is not to be proclaimed as a Sheriff would read a riot act. Christ was moved by an infinite compassion. His commission to Paul, as it was rehearsed before Agrippa, meant a rescue from darkness to light and from the power of Satan unto God; and the object was not that the Gentiles should be brought under condemnation, but expressly that they should receive remission from sin and a part in the inheritance which is by faith in Christ.

24. How does the language of the Great Commission bear upon this subject? Christ's first commission to teach all nations was not merely to send men hurrying through the towns and cities of heathen empires, haranguing the people with only a crude smattering of their language, and with such haste and imperfection that the new and strange doctrine could not be understood; but the thing meant was a full and clear explication of the truth as the Apostles themselves had received it. "Teaching them" - so the commission ran - "teaching them all things whatsoever I have said unto you". This had occupied, in their case, three full years of instruction and inspiring fellowship. On general principles, no man and no community of men should receive a new religion until its appeal has been made, not merely to their ears, but to their understandings. We should not be justified in hastily receiving a new and unheard-of faith, if some strange apostle should appear among us; and how can the non-Christian nations know that the Gospel, when really understood, might not prove as irrational to them as Mormonism or Theosophy seems to us.

25. How does the New Testament disbriminate in this important matter? It encourages a philosophic view of religious experience. It enjoins upon believers to "prove all things". But this involves not only a consideration of facts or the validity of testimony, but also a critical examination of our own emotions, purposes and affections. It bids us compare our conscious motives with those principles which are commonly approved by the human understanding and conscience of mankind. As to the gospel message, inspiration commends the Bereans because they searched their Old Testament, in order to test the statements of the Apostles. No philosopher, ancient or modern, has given us a more subtle analysis of the higher and the lower impulses of the human heart and the conflict between our nobler and our baser tendencies, than the Apostle Paul. What the Scriptures condemn is not philosophy, but bad philosophy; the false notion of its all-sufficiency and its hostility to the truths of Revelation; and, worst of all, the warping of the noblest powers of the understanding by sin. This is what Paul so graphically describes when, in the first chapter of his Epistle to the Romans, he sets forth the mental and moral perversity of the Gentile nations, who would not retain the knowledge of God in their minds, but changed the truth into a lie. The same charge is made by the Evangelist John who declares that men knew not the Light of the World because they loved darkness better, and that they loved darkness better because their deeds were evil.

III. THE SCOPE OF RELIGION.

1. What attempts have been made to define Religion? Seneca's definition was: "To know God and imitate Him"; Mr. Martineau's was: "A belief in a divine mind and will ruling the universe and holding moral relations with mankind"; Kant's: "The recognition of our duties as divine commandments"; Spinoza's: "The love of God, founded on His divine perfections"; Schleiermacher's: "Religion considered in itself is neither a knowing or a doing, but a determination of the feelings"; Max Muller's: "Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man". It will be seen that each of these presents only one aspect of the subject and each a different aspect.

2. What is the difficulty in framing a satisfactory definition of Religion? There are so many different conceptions of the subject that no one definition is sufficiently comprehensive. From the Christian standpoint, religion embraces reverence toward God, and a sense of dependence, accountability, gratitude and love. To a philosopher, it is a system of philosophy; to a Confucianist, it is a code of ethics; to the Devil worshipper of Africa, it is a nightmare of superstition to be averted by a fetish.

3. What elements has Bishop Boyd Carpenter named as permanent in true religion? Three, viz.: Dependence, Fellowship and Progress. But in some prominent systems, one or more of these are wanting.

4. In what sense must the term be used in discussing the Philosophy of Religion? In a broad and all-embracing sense which defies definition.

THE UNIVERSAL PREVALENCE OF RELIGIOUS CONCEPTIONS.

5. What arguments and alleged facts have been urged against the universal pravalence of religious faith? Sir John Lubbock, Geoffroy St. Hillaire, and others, have maintained that many savage tribes have been found who gave no evidence of any religious conceptions.

6. What evidence did Humbolt adduce on this subject? In his observation of certain South American Indians, he found traces of religious conceptions and worship among the very tribes that had been described as destitute of all religion.

7. What proofs does Max Muller give on the subject? After repeating the assertions of travellers and other superficial observers, who allege the absence of religion among the Papuans and the aborigines of Australia and Tasmania, he quotes

the testimony of other and more credible witnesses to the contrary. He refers to the Government Reports of Sir Hercules Robinson concerning the inhabitants of New South Wales, in which accounts are given of a somewhat elaborate religious system which had there been discovered. The conclusion which Muller has reached and published is that, in all cases of supposed destitution of religious customs, a fuller knowledge of the tribes in question shows them to be worshippers of some higher and more powerful being on whom they are dependent.

8. What has been the result of Prof. Robert Flint's investigation of this subject? He has taken pains to follow the reports of travellers, traders, miners and others, from land to land, and by careful investigation of the widest range of authorities, has shown that the negative reports have everywhere been refuted by men of larger and more prolonged investigation.

9. What are the conclusions of Tiele and Reville on this subject? They agree with Max Muller and Prof. Flint. Says Tiele: "The statement that there are nations or tribes which possess no religion, rests either on inaccurate observation, or on a confusion of ideas". Reville declares that "a people absolutely destitute of any religious notions has never been discovered." Says De Qua~~r~~trefages: "We nowhere meet with atheism, except in an erratic condition. In every place, and at all times, the mass of populations have escaped it".

10. What is De Qua~~r~~trefages' remark on the subject?

In his book "The Human Species", he points out the greater value of positive testimony, as compared with that which is merely negative. When a hasty observer, whose knowledge is very imperfect and whose questions are scarcely intelligible, asserts that he failed to discover any traces of religion in a certain tribe, his testimony, however honest, rests upon a very slender basis; while a missionary or other permanent resident, who has learned the language and become familiar with the local habits of thought and who declares that he has discovered interesting religious customs and beliefs, must either be credited or set aside as a wilful deceiver. Mrs. Isabella Bird Bishop, in a hasty visit to the Ainu of Japan, failed to discover any traces of religion among the people; but the Rev. Mr. Bachelor, a missionary of the Church Missionary Society, during twelve years of labor in the country, found a most interesting religious system. The Australian planters were glad to believe that the interior tribes were destitute of religious conceptions and, in fact only a race of anthropoid brutes, to be shot down with as little compunction as if they were kangaroos or wolves. But Rev. John G. Paton, upon careful and prolonged investigation in their haunts and winning their confidence as men and brothers, found them to be far more religious than the British planters who had despised them. "Accept no man's testimony", says Muller, "unless he has resided in the country and has learned the language".

11. What is the present contention in regard to the Dwarfs of Central Africa? Mr. Henry M. Stanley reached the conclusion that they are without any idea of a superior being; but Rev. Dr. A. C. Good, who has long resided in Africa, finds that they believe in a Supreme Creator, for whom they have a definite name.

THE ORIGIN OF RELIGION.

12. What are some of the principal theories concerning the Origin of Religion? Compte, Debrosses, and others, have contended that the earliest worship of prehistoric man was that of the fetish; that from that he rose to animism and polytheism; then to the more elaborate philosophic systems of the East; reaching at last Monotheism or Pantheism.

13. What is Prof. Tiele's theory? That animism or spirit worship was first, since the fetish is only an embodiment, or a representative, of an unseen spirit. He considers the fetish only a convenient form or mysterious vehicle of an invisible power.

14. What is Herbert Spencer's theory? It is known as the ghost theory. He holds that man's first conception of anything above himself was that of the spirit of his deceased father, or ancestor, In his Essays, he states his theory of the origin of religion in these words: "The rudimentary form of religion is the propitiation of dead ancestors, who are supposed to be still existing, and to be capable of working good or evil to their descendants". Again he says: "We may hold it as settled that the first traceable conception of a supernatural being is the conception of a ghost. This exists where no other idea of the same order exists; and this exists where multitudinous other ideas of the same order exist".

15. What is the theory of Max Muller? While combating Spencer's ghost theory, as untenable and absurd, he advances the hypothesis of certain tangible, or semi-tangible, objects of a representative character, in relation to which spiritual conceptions were developed. together with the conception of oneness. His own words are these: "A belief and worship of those single objects, whether semi-tangible or intangible, in which man first suspected the presence of the invisible and the infinite, each of which .. was raised into something more than finite, more than natural, more than conceivable; and thus grew to be an Asura, or a living thing; a Deva, or a bright being; an Amartva, that is, not a mortal, and at last an immortal and eternal being, - in fact; a God, endowed with the highest qualities which the

human intellect could conceive at the various stages of its own growth." This was henotheism, a "belief in single supreme beings."

16. What evidences appear in the sacred books of all religions that the primitive faiths of men were monotheistic, or at least, henotheistic? The farther we trace any religion back towards its origin, the simpler does its faith appear as a faith in one God, instead of many. The Aryan, or Vedic, hymns of India, the earliest records of China, of Persia, of Egypt, and the remotest traces of Greek or Norse mythology, all show the traces of a gradual ramification and degradation from at least an obscure monotheism into polytheism.

17. What evidence, borrowed from a careful study of heathen tribes now existing, gives support to the Scriptural doctrine that the first religion of mankind was a simple worship of a universal and omnipotent Creator? It is the striking fact that everywhere, in Central Africa, or in the islands of the Pacific, the lowest fetish worshippers and Devil worshippers assert their faith in a supreme being, who created them and the world in which they dwell.

18. What proofs are there on this point? As to Africa, the united testimony of Wilson, Nassau, Johnson, Good, Chatelain and others, is that all the tribes, extending from North of the Equator to Caffraria, believe in one Supreme Creator.

19. How is it that they do not worship this being? Their reply is that, having created the world, with various grades of beings, he has withdrawn his interest and left them to prey upon each other. It is, therefore, useless to appeal to him, but as there are unseen spirits who are more powerful than they, and generally of a malignant type, it behoves them to turn their attention wholly to these, that, if possible, they may appease or circumvent them. This is done by means of more or less powerful fetishes which are recommended by the priests or witch doctors.

20. How far can such a cultus be regarded as a religion? Only in the broadest sense. There is no love, or gratitude, or devout aspiration. There is only a slavish fear. Strictly speaking, there is no real worship. There is no desire to know the dreaded spirit, but only a dread which leads the abject pagan to guard himself against his tormentor as an unmitigated and implacable foe.

DEFINITIONS OF THE PHILOSOPHY OF RELIGION.

21. What, according to Lotze, is a proper definition of the Philosophy of Religion, or, what is its function?
First; "It must determine how much the unaided reason can tell us about the supersensuous world. Second; It must determine how far the contents of a religious revelation agree with the fundamental principles so discovered."

22. What is philosophy in its highest, or religious, scope and exercise, as it is defined by Principal John Caird?
He says: "Its aim is to discover, not what seems, but what is and why it is; to bind together objects and events in the links of necessary thought, and to find their last ground and reason in that which comprehends and transcends all - the nature of God Himself."

23. Why might not this serve also as a definition for the Philosophy of Religion? It might, practically, since it traces all other philosophy up to God as the ultimate and transcendent ground of all its underlying principles.

24. How did the philosophy of the ancient Druids correspond with this view? They are said to have taught that all scientific investigation was a devout study of the ways of God; i.e. how God works, by what laws he regulates the operations of nature. In their view, science and theology are alike sacred and virtually identical. Thus, all philosophy is the philosophy of Religion.

25. What is Pfleiderer's definition of the Philosophy of Religion? "Broadly, it denotes all reflection upon religious subjects; in a stricter sense, it is the systematic scientific investigation and comprehension of the totality of phenomena which in the life of man compose religion. It must be an investigation, moreover, which rests on its own basis, is independent of external authorities, and confined to knowledge which is logically consistent."

26. Why, according to Pfleiderer, did the Greeks, with all their philosophy, fail of a Philosophy of Religion?
The old Greek religion, and all ancient heathenisms, confounded religion with politics and other human interests. Christianity first rendered a philosophy of Religion possible because it treated of religion in a distinct and separate way.

27. Yet, why has Christianity failed in the same respect?
Early Christianity borrowed much from the methods of the Greek philosophy, yet their philosophy was never really independent because it was dominated by presuppositions embodied in the creeds of the Church. Pfleiderer holds that, for this reason,

Dogmatic Theology must ever be at war with a strict and scientific Philosophy of Religion. (Introduc. p. 2)

28. What two extremes confront us here, both of which involve danger? On the one hand, there can be no doubt that very much of religious teaching in the history of the Church has virtually ruled out all legitimate laws of evidence and made faith an irrational thing, and proper inquiry a sin. It has encouraged an irrational extreme in Christian belief. There has been a too prevalent idea that Christian faith, unlike all other faith, is something put into a man in some mechanical way, instead of a belief merely assisted by that divine illumination which enables a man to apprehend more clearly all rational evidences of truth in a perfectly rational way. The Spirit of God cannot help a man to believe that two and two make five. If it did, its teaching would be misleading. The Spirit does not change the truth, or the laws of judging truth; it only clarifies our apprehension of them. Yet, on the other hand, there is a fallacy lurking in Pfleiderer's exclusion of Dogmatic Theology from all connection with the philosophy of religion, in that it assumes that legitimate material for our judgments can only be found in our own human intuitions. It would rule out all preternatural revelation and declare it impossible. What we need is to find the reconciliation and harmony between what God has specifically revealed and that which is originally implanted in the human understanding. If God's revelation of Himself be excluded, there will be little left that is worthy the name of religion. Even if it were possible for men to reason out the being and the nature of God from their own inner consciousness, no two men would have reached the same ideal conception. There would be no divine unity and, therefore, no conceivable reality.

IV. COMPARATIVE THEISM.

1. What was the theory of the Mediaeval Mystics in respect to God? Meister Eckhart, a Dominican monk of the 14th century, held that God, the undefined and transcendent Being, is not yet the true God, until He thinks Himself and expresses Himself. He becomes really God when He puts Himself forth as the Son and Spirit. And at the same time that He thinks the Son, He speaks into life, men and things. All creatures are in God and only in Him, and they are necessary to Him, as He is to them. The world is an expression of God and Christ is God dwelling in a believer's soul. In other words, Christ is necessary to our concept of God.

2. How far was this reasoning similar to that of the Hindu sages in regard to the supreme Brahm. They held that he was unconscious and without attributes or volitions till he evolved himself in the persons of the trimurti and the world of matter. With them, God was the world.

3. To what length did the Mystics push this doctrine of divine knowledge in Christ? To this, that all that we can know of God is the Christ in us. He is not an objective Saviour and God is not objective. We learn far less of God from the Bible than from our hearts. And our salvation depends, not on the merit of a historic Saviour, but upon the measure of Christ which dwells mystically in our souls.

4. What was Bruno's idea of God? He regarded God as inseparable from nature. This Italian martyr, who fell before the Roman Inquisition in 1600, considered the world a living organism which was not made by any cause external to itself, but is developed from an inner principle which is at once operative power and purposeful reason. Nature has a twofold substance, a bodily and a spiritual. In his idea of God, he contemplated an Infinite Being in whom power, thought, will, desire and activity are one and the same.

5. What ideas of God do we gain from the system of Kant? His conception of God seems divided. The pure speculative reason which is required for an explanation of the reality of the world only gives us the hypothesis of a supreme cause, which must be an absolutely necessary Being; it leaves all else problematical. But, on the other hand, the practical reason demands the postulate of a perfect moral ruler, because only thus can we conceive the possibility of that highest good which conscious duty requires us to strive after. The conception of God, therefore, in any anthropomorphic sense, belongs to the sphere of ethics. The fact that a thing is felt to be a duty shows that it

is a divine behest. The categorical imperative is thus the voice of God.

6. What was Herbert of Cherbury's theory? It was that of an innate conception of God; this was the starting point in attempting to prove His existence.

7. What was the theory held by Locke? He held the opposite ground, that we have no innate ideas of God. The soul is a tabula raza and gains all its notions of God from experience. Locke attempted to prove this by the fact that nations differ widely in their ideas of God, and that some nations have no ideas of Him whatever. Our higher conception is built up from the best in our experience and that of others.

8. What was Locke's position in reference to a divine revelation? He held it to be possible, and, in the case of Christianity, probable; only he insisted that revelation should not be contrary to the natural revelation given us through the reason.

9. What was Wolf's cosmological argument for the existence of God? It was this: "We exist; that existence must have a sufficient cause which does not depend on another cause; the existence of such a cause, or being, must be, not only possible but necessary. It must be eternal."

10. What is Wolf's ontological or a priori argument? It begins with the innate idea of the most perfect being, one who has no limit or imperfection or changes. But, as necessary being is a higher perfection than that which is fortuitous, therefore, this most perfect being of whom we conceive must be necessary and, therefore, a real Being.

11. What was the theory of Liebnitz? He agreed with Wolf, Anselm and Des Cartes in the ontological argument based on our innate idea of God as the most perfect Being, making necessary existence one of His chief perfections; but he did not believe with Des Cartes that we find in our consciousness the full conception of God "as a ready-made piece of knowledge", but rather, in those elements which in our thinking will work out a possible being into reality of conception. He went deeper and reached the conclusion that no being without sensation and intelligence could produce one having those powers.

12. How has Prof. Le Conte, of California, brought out this same reasoning? In his work on Evolution in its Relations to Christianity, he has presented vividly and convincingly the conclusion that the consciousness of the human soul, which stands apart from and above all other things, could never have sprung from any source lower than itself. There must be an Infinite self-conscious Being.

13. How does Le Conte distinguish this inner and spiritual consciousness from all connections and dependencies of materialism? He supposed a man whose brain had been laid bare by a fracture of the skull, though still conscious. A scientist, with his microscope, watches the vibrations of the brain substance as the processes of thought or emotion go on. He discovers certain waves of motion, in the molecules of which the subject himself is not conscious. But he cannot, with all his science, discover those inner thoughts and feelings which consciousness notes and experiences and feels. This inner spiritual realm is beyond the microscope and the possible reach of physical science. Connected though it may be with the vibrations of the brain substance, yet it can only be spiritually discerned. All the physical science in the world cannot wrest from the enshrined and conscious soul its hidden secret. They tell us that there is such a thing as mind reading, but mind can only be read by mind and that without a microscope.

14. What was Plato's idea of God? The argument by which he reached his conception of God was cosmological. He rejected all previous theories which traced the universe to some spontaneous and unintelligent cause. The world, as he saw it in its manifold display of beauty, wisdom and beneficence, was proof to him of the existence of an intelligent First Cause in whom all these fair elements must exist in perfection. He spurned those representations of vice and immorality which the Greek poets had given of the gods; he considered such gods demoralizing in their influence upon mankind. The Creator and moral ruler of the world must have in Himself all beauty and all moral excellence.

15, What was Aristotle's conception of God? Similar to that of Plato, his great teacher. Aristotle is quoted as saying that "the principle of life and the source of all energy and motion is in God. His being and divine activity must be like to that which is best and noblest in our life; only that He exists forever in this excellence, while our life is transitory."

16. What ideas of God does Cicero present in his Natura Deorum? It is difficult to say, except that he protests against the ideas presented by the Greek and Roman writers who had gone before him, and who had presented many strange and contradictory theories. In the first chapter of the book, written in his closing years and written, as he says, with a view of solacing his sad and depressed spirits after the wreck of the Republic and of his own political fortunes by the usurpation of Julius Caesar, he gives a review of the theories presented by the leading philosophers. Most of these had discarded the common superstitions and had found the great first cause in various impersonal elements of nature. Some were clearly pantheistic.

Against all these, Cicero urged the idea of personality and contrivance. He also maintained that deity was virtuous and benevolent and discarded the low attributes and passions with which the poets had invested the gods. But Cicero was no monotheist and always spoke of deity in the plural. While he was not a philosopher and could not construct a logical and consistent system, he was a keen analytical critic and he arraigned even Plato for his inconsistency in teaching the eternity of matter and yet presenting arguments for the divine Creatorship of the world in time. He especially assailed Aristotle, Plato's pupil, with ridicule for the idea that God's creative work had a beginning and asks with sarcasm what the deity was about before that time. Strange as it may appear, Cicero insisted that the gods must have bodies and form, since without these they would be incapable of pleasure and happiness.

17. What is the Hindu idea of God? The Eternal Brahm is self-existent and impersonal, though different Vedic poets seem vaguely to invest him with personality for the moment, under the various names Varuna, Parusha, etc. As the Hindus began to philosophise, they held that Brahm, as an all-investing infinite spirit, brooding over chaos, had neither personality nor consciousness, nor any attributes or predicates which could be conceived by man. As the human soul was supposed to be incapable of act or thought except in connection with matter, so Brahm remained inactive and unconscious till projected in a visible and tangible universe which constituted his body. All things, therefore, are a part of deity, but in this procession of his being, Brahm takes a threefold manifestation, as Brahma, Vishnu and Siva.

18. What eternal law does Buddhism present in place of God? An endless circle of cause and effect. As interpreted by Mr. Soyen, in the Parliament of Religions, Buddhistic philosophy traces back the chain of causes through an infinite circle. It distinctly asserts, that every conceivable cause is itself an effect of a previous cause. This necessarily dispenses with deity in any proper sense.

19. How then shall we reconcile this statement of a professed Buddhist philosopher with the allegation that is constantly made by various writers that Buddhism is theistic?

(a) There is no doubt that Buddhism, in some of its forms, has forsaken the original atheistic type, by developing a sense of dependence upon beings of a higher order. (b) These demigods or Buddhas, however, fall far short of a self-existent Creator. In the proper sense of deity, Mr. Soyen justifies all that Christian writers have contended for concerning the atheistic character of Buddhism.

20. What classification should be made of the different forms of Buddhism, with respect to theism?
(a) The original Buddhism was atheistic, or at least agnostic.
(b) There are various types which may be called semi-theistic.
(c) In Nepaul there arose, between the 7th and the 10th century, A.D., a veritable theistic worship of Adi Buddha or Supreme Buddha.

21. What is the Nepaul doctrine of the Supreme Buddha? According to an ancient manuscript, discovered in Nepaul by the late Lieut. Hodgson, this imaginary being arose upon the original chaos in the form of a flame or light. From his profound meditation, the universe was produced. He was self-existent, the sum of all perfections, free from all passions, the author of all being; he was formless and yet the form of all things, the archetype of all beings. He was omnipresent, self-sustained and eternal. He was the essence of wisdom and absolute truth. He was represented as condemning evil conduct, but a lover and friend of the good and the promoter of all beneficence. He was the revered Lord of the UNIVERSE.

22. What ideas of God are presented in the Confucian philosophy? In ancient times- say, in the reign of Yao and Shun, 2300 years before Christ - there appears to have been a distinct conception and worship of one supreme and personal Being called Shangti, a term which means literally, the "Heavenly Ruler". In later ages, this concept lost its personal character, and the general term "Heaven" was substituted. Yet there is much in the Imperial worship in the Temple of Heaven at Peking, which implies personality in the object worshipped, such as prayers, humble attitudes, sacrifices, rendering of thanks, etc.

23. What general conception has come into vogue among Chinese philosophers and scholars of a later day? The one term or expression used corresponds to our word "nature". The forces comprised under this term are the active and passive, or the male and female, principles of the universe, constantly acting and reacting upon each other. Originally, all things were nebulous, heaven and earth were intermingled; but, by their own energy, the active and passive principles separated; the active taking an ethereal form as spirit or ether, the latter the passive form of earth. All things are produced by the interaction of heaven, with its light and heat, and the fertile but passive earth.

24. In the paper presented to the Chicago Parliament on Confucian philosophy, by his Excellency Pung Kwang Yu, what trace do we find of God? None whatever, except when the term is applied to the gods of other systems. Nature takes the place of deity. The harmony existing in the world of nature, the ex-

act conformity of every man to the laws of the active and passive principles, is the complete moral and religious code for mankind. Nature's laws are inexorable; she has no favoritism for the wise, and no compassion for the unfortunate. She only helps those who help themselves. God is not in all the thoughts of a Chinese philosopher.

25. How does Pung Kwang Yu describe the evolutionary process by which the active and passive principles produced the vegetable and animal kingdoms? His words are as follows: "We judge that the first vegetation covering the surface of the earth must have been of the type of lichens and mosses. Next came herbs and trees. As herbs of all kinds grew and died down every year, and trees of all kinds put forth their leaves and shed them from year to year, vegetation gradually became dense and luxuriant, and formed a sort of protective covering over the earth. This served to gather the moisture of the earth and the heat of the sun into one place, so that these two elements could act and react upon each other. The essences of the heavens and the earth were thus concentrated in one place, and after the lapse of years nature succeeded in extracting out of the mass certain products by a process similar to that by which mercury is extracted from cinnabar, and finally transformed those products into living animals."

26. What similar theory has been submitted by Prof. Le Conte? The mineral elements of a clod of earth, lying under the most favorable influences of heat and moisture, low forms of vegetable life were developed; these gradually rose to higher forms. From these, under the most favorable influences, low forms of animal life were differentiated from the vegetable; then, higher animals, till finally man appeared, with instinct and reason. I think Prof. Le Conte would say that consciousness which is higher than reason, is a divine spark, not developed by chemistry but added from above. Thus the West joins hands with the Far East, in a theory of evolution which finds in the clod the prophecy and the potency of all things.

27. What is Dr. Momerie's argument for the being of God, as read in the Parliament? He draws an argument from science and especially from the doctrine of evolution. He claims that the stupendous plan of nature wrought out through the progress of the ages and by an immanent and ever active and intelligent force, affords a stronger argument for a supreme and infinite Creator than the old theories of a celestial and extra-cosmic architect, fashioning and completing the world, once for all, ages ago.

28. What are some of the difficulties in his argument?
(a) The alleged facts of evolution are used by Haeckel, Tyn-

dall and others, as proofs against the idea of design in the creation. (b) Natural selection is often represented as nothing more than a blind tendency in the hereditary characteristics of animals, or the chance variation in the form or color of plants. (c) The argument from design seems stronger when based upon incontrovertible facts, as we see them in nature now, than when dependent upon the ever changing posits of a mere hypothesis.

29. What is the argument for the Being and Nature of God, which was presented at the Chicago Parliament by Father Hewitt, the head of the Paulist Fathers in New York?

It might be styled the metaphysical argument, and is perhaps the ablest and most satisfactory argument that has ever been presented on that great subject. Father Hewitt defines metaphysics as that which "discourses about being in its first and universal principles", that which"seeks for a knowledge of all things which are within the ken of human faculties in their deepest causes. The rational argument for the existence of God, guided by the principles of sufficient reason and efficient causality, begins from contingent facts and events in the world, and traces the chain of causation to the First Cause. It demonstrates that God is, and proceeds by analysis and synthesis, by induction from all the first principles possessed by reason, from all the vestiges, reflections and images of God in the creation, to determine what God is, his essence and his perfections It will thus be seen, that this metaphysical argument is both a priori and a posteriori, both ontological and cosmological. It proceeds both by analysis and by synthesis. It starts, on the one hand, from first principles recognized in our own consciousness, and on the other, from phenomenal effects which it traces back by induction. It follows Plato and Aristotle, but it also recognizes Bacon. Father Hewitt wishes it to be understood that he treats the subject from a purely philosophic standpoint. He does not build his argument upon sacred Scripture, or on the authority of Church councils. He does confess that his argument is drawn largely from Plato and Aristotle, and though these great philosophers may be regarded as heathen, yet, to use his own words, he "does not disdain to borrow from any pure fountain or stream of rational truth".

30. What then, in brief, is Father Hewitt's line of argument? It is this: All things known to us in this world are contingent. They exist in definite times and places. There might have been, in their circumstances or condition, any one of a thousand alternatives or changes, or they might not have existed at all. Every man feels this to be true of his own life. Nothing that we behold or think of as finite, has a necessary

being. The myriad atoms which compose the solar system might have taken any one of a million different forms, or have taken on different laws of motion, change, or interaction. The laws of gravitation, electricity, chemical affinity, of light, heat and sound, of vegetable and animal vitality, or the relations of mind and matter, might all have been different; or, if we suppose this intricate and wonderful cosmos to have been framed, arranged and harmonized by chance, there would be millions and billions of chances against the combination that actually exists. The vinculum, therefore, which unites this marvellous complexity in one harmonious whole, must be found in some necessary and non-contingent First Cause, one with whom there is no uncertainty, or dependence, no variableness, neither shadow of turning. If we look without upon the world of nature, all things speak of an all wise plan and unlimited power; if we look within upon our own conscious faculties and moral sensibilities, we see at once the proofs of a Divine archetype from whom these powers are derived.

31. How does Father Hewitt show the fallacy of the Buddhist philosophy of an endless circle of cause and effect?

In his masterly cosmological argument, he presents the illustration of a train of transportation cars, each of which is seen to be drawn by the one preceding it, as its moving cause. However far we may trace this series of secondary causes from one car to another, we find no true explanation of the force that moves the whole until we reach an engine, which is not moved by anything preceding it, but by a power within itself. It need scarcely be said, that an endless circle of freight cars, though infinitely extended, is an absurdity. And the Buddhist theory of an endless circle of second causes is just as absurd.

V. GREEK PHILOSOPHY AND ITS RELATIONS TO CHRISTIANITY.

1. Who was the father of Greek Philosophy? Thales, who lived 640 - 550 B.C, is entitled to the honor, as he was the first to conduct an argument on philosophical principles, or without resort to mythical interpretations. He lived nearly two centuries before the time of Socrates.

2. What was the general character of the philosophy before Socrates, or before the rise of the Sophists? It dealt with the laws of nature almost entirely, scarcely touching the realm of consciousness or the sphere of ethics. It discarded the vulgar mythologies of the times, but tried to find the solution of all things in the great forces of nature.

3. What were some of the prominent theories which were advanced? Thales found the first principle of all things in water; Anaximines found it in air; Heraclitus started with fire or heat. In this he unconsciously agreed with the Upanishad philosophy of the Hindus. Heraclitus also was at one with Hindu philosophy in describing all things, not as existing, but as always becoming. Democritus, like Kanada, though at a later day, accounted for the creation by atomic accretion. This union of atoms he ascribed to a necessary Predetermination, while Kanada ascribed it to Adrishta, or a previously formed habit of matter. The two imaginary causes amount to much the same thing. Both the Greeks and the Hindus believed in the eternity of matter and, while certain Greek and Roman philosophers - especially Lucretius - taught that the mind is formed of subtle atoms, the Hindus also assigned to it a physical basis.

4. What element was needed to give Greek philosophy that power which it finally exerted upon its own and all subsequent ages? The ethical and truly religious element. Though before this it was introduced by Socrates, Plato and Aristotle, the three great lights of Greece, there was a period of chaotic transition under the intellectual reign of the Sophists.

THE SOPHISTS.

5. What was the fundamental principle in the philosophical theories of the Greek Sophists? They grounded all upon an exaggerated notion of subjectivity. They held that things are only as they appear to a particular individual and that universally valid truth has no existence. This related not only to visible objects in space, but also to conceptions and ideas.

6. How had the way been prepared for this theory? By the hypothesis of Heraclitus that all things are in flux, or as the old Hindu philosophers would say, they were always becoming but never really existent. The Sophists were also supported by the doctrine of Anaxagoras that NOUS, thought or understanding, is a higher principle than anything objective can be. The Sophists took up these ideas and made the most of them. The inner thought was to them all in all and that thought was evanescent. All that men could claim was the inward impression of the moment and none could tell how far the impressions of different men were in agreement. They struck a blow at all the objective fabrics which previous philosophy had reared.

7. How far was the system of the Sophists a philosophy? It was not a symmetrical or a logical system, since it used all sorts of materials and was often frivolous in its teachings; yet it utilized certain philosophical principles with great popular effect. Even though it was many-sided and often vague, it struck its roots deeply into the life of the Greek nation.

8. How did Plato describe the Sophist movements? He represented them as only giving formal expression to the principles which guided the great masses of their time in their civil and their social relations.

9. How did the Sophists undermine the public morals? The theory that the individual ego is the tribunal of all judgments led to a dangerous individualism. The element of anarchy was an unhatched viper hidden within this revolutionary doctrine. Perceptions and moral feelings were held to be as diverse as the individuals exercising them. There was nothing good or bad in its intrinsic nature, everything was simply what it was variously thought to be. Established principles were only made such by the compact of society. Men might decree anything as law which might suit the ideas of the greatest number and which they had the power to maintain. Something similar to these theories seems to have been taught at a later day by the Italian Machiavelli in his political treatise called The Prince.

10. What conditions of society favored the spread of these doctrines of the Sophists? During the period of the Peloponnesian war, a spirit of anarchy had taken possession of the people. Every individual had come to set his own private interests above those of the state; every man was a law unto himself. Public office was sought and held for private ends. Custom had lost its weight; public ordinances were looked upon as arbitrary restrictions. In studying the state of Hellenic society at that day, we are reminded of the socialistic spirit which lurks in the lower strata of our own social life, the querulous, law-hating, malcontent spirit, which would, if need be, wreck the com-

monwealth for the sake of the spoils.

11. How did the Sophists deal with this social chaos? They gave a voice and a degree of coherency to what they found already existing all around them. The part they acted was that of demagoguism reduced to a system and advocated by a school. Perhaps they would have claimed that they were interpreting the spirit of the times.

12. What were some of the extremes to which the logic of their philosophy led them? Some of the Sophists prided themselves upon their ability to speak with argumentative force on either side of any question. As Schweigler puts it, "they did not consider it necessary to have positive knowledge on any subject, in order to discuss it satisfactorilyand it was deemed a mark of superior ability to conduct a vigorous and dignified discourse on the most trivial matters".

13. What names are prominent among the Sophists? Protagoras, the first in chronological order, flourished about 440 B.C. He was driven out of Athens as a reviler of the gods and the book on which the charge was grounded was publicly burned. He would seem to have been not so much an atheist as an agnostic. His book began with these words: "I can know nothing concerning the gods, whether they exist or not; for we are prevented from gaining a knowledge, not only by the obscurity of the thing itself but by the brevity of life." Protagoras and his school held that nothing exists PER SE, but only in human conceptions and that, therefore, there is no universal ground of ethics or of law, yet he did not intentionally give any countenance to laxity or license in morals and his own personal character is represented as irreproachable. Next to Protagoras we may place Gorgias, who flourished about 427 B.C. He was pompous in appearance and in style of discourse and he did not escape the criticism and ridicule of Plato. By a subtle metaphysical process, Gorgias endeavored to prove that nothing exists, or if it does, it is not cognizable. Later and more reckless Sophists were Critias, who is mentioned in the Socratic Dialogues, Polas and Thrasymachus. These were free thinkers who levelled to the ground all the national religion, laws and customs. The latter two advocated the right of the stronger as a law of nature and the unbridled gratification of all desire as the right of the stronger. The intervention of restraining laws was condemned as a device of the weak. Critias represented faith in the gods as a device of crafty statesmen. Had he said that statesmen often used religion for their purposes and played upon the superstitions of the people, he would not have been far from the truth. Altogether the noblest in character of all the Sophists was Prodicus. His discourses on life and death and the

choice of external good were commendable and he won distinction as a man of rare wisdom. His defect lay in the system which he had adopted and which afforded him no foundation to build upon either in ethics or philosophy.

14. What is to be said in praise of the Sophists?
(a) They promoted great intellectual activity. They rendered general culture universal. Protagoras was a teacher of virtue; Gorgias was a rhetorician and politician; Prodicus a grammarian; Hippias was something of a scientist; Gorgias and Hippias were diplomatists. (b) The independence of personal opinion which they taught led to increased inquiry and proved effective in dissipating popular superstitions.. The popular mythology was corrupting and the Sophists anticipated Plato in demonstrating that gods whose alleged immorality the poets had invested with seductive charms could exert only a demoralizing influence on the people and that they should be discredited and abolished. As iconoclasts the Sophists rendered some good service.

SOCRATES.

15. What was the connecting link between the Sophists and Socrates? The principle of subjectivity which the Sophists had carried to an extreme, Socrates used for a better purpose. Inward conviction is the basis of truthful and exalted character; but it is perverted when it claims that its transient impressions are the supreme and only laws of action. Schwegler has described the transition from Protagoras to Socrates as follows: "The problem which Socrates took up and solved was to carry out the principle of freedom and self-consciousness to its truth, to gain a new, a true, world of objective thought with a real and distinct content, by the same means of reflection which the Sophists had used only to destroy it, and to establish objective will and rational thought in the place of empirical subjectivity. With Socrates the individual opinion, so far as it had real value, rested on data which were of equal value to others; in other words, the rational spirit in man responded to truths which appealed to all men, truths of universal validity."

16. What then was the direct issue between Socrates and the Sophists? While they held that to each man all things are simply what they seem to him, Socrates strove to show that the ground of judgment was not the individual conception, but rather some intrinsic good or truth or principle which appeals to all well-ordered minds. Subjective methods must still be employed; each man must judge for himself, but he should be conscious of the fact that the same things are passing under the judgments of other men and that he is amenable to the moral laws of an objective universe.

17. What was the place of Socrates as a philosopher? He belongs to the second stage, or period, of Greek philosophy represented by Socrates, Plato, and Aristotle, who stood to each other in the relation of teacher and pupils and represented three successive generations. He began his instructions of the young about 423 B.C., and, with the exception of one journey, he never left Athens.

18. How is his philosophy described? It has been represented as character personified. His philosophy was his life. Zenophon's narrative of his life and character is the best representation of his philosophy. Plato also regarded him as an archetypal personality, an incarnation of ethical truth. He does not appear to have been the pupil of any great teacher. He worked out his own problems and acted up to the truth as he received it. He sifted from the teachings of the Sophists what he approved, but his method of instruction was the very opposite of their bombast. His discourses were purely conversational and he drew his lessons from the humblest as well as the loftiest topics. He frequented the workshops as well as the Gymnasia, talked with young men and with the old.

19. How does Schwegler indicate the change which Socrates wrought in philosophic thought? Philosophy before his time had been essentially an investigation of nature; but Socrates first turned the human mind in upon its own being and led it to conceive itself as active moral spirit. His philosophy is exclusively of an ethical character; it is an inquiry into the nature of virtue. He even carried this exclusiveness to an extreme.

20. How did he estimate the methods of previous philosophic schools? He expressed a contempt for the entire previous period, with its natural philosophy and its mathematics. Subordinating everything to direct moral advancement, he found no worthy object in irrational nature; he conceived it simply in the light of an external means for the attainment of external ends.

21. How did he show his contempt for nature? He would not even go out to walk, as he says in the Phoedrus of Plato, since one can learn nothing from trees and districts of country. Self-knowledge appeared to him the only object worthy of man, and the starting point of all philosophy. He was wont to boast of his ignorance of other knowledge and to declare that he excelled other men in wisdom only in this, that he knew what he did and what he did not know.

22. What does Hegel say of Socrates in this regard? Hegel expresses the same opinion, when he says that Socrates put morality from ethical grounds, in the place of morality from custom and habit. Hegel himself distinguishes morality as con-

scious right conduct, resting on reflection and moral principles from the morality of unsophisticated half-unconscious virtue, which rests on compliance with prevailing custom.

23. What does Xenophon say of Socrates? "To search out the WHAT of everything", says Xenophon (Mem. IV, 6, 1), "was the uninterrupted labor of Socrates."

24. What tribute does Aristotle pay to Socrates? Aristotle says expressly that a two-fold merit must be ascribed to him, viz.: the method of induction and strictly logical definitions- the two elements which constitute the basis of science.

25. What does Schwegler say of the Socratic method? He characterizes the Socratic method as the art by which from a certain sum of given homogeneous and individual phenomena, their logical unity, or the universal principle which lies at their base, may be inductively found. This method presupposes the recognition of the fact that the essence of the objects can be comprehended in thought, that the conception of a thing is its true being.

26. How does Schwegler trace the relation between Socrates and Plato in this principle? He says that "the Platonic doctrine of ideas is only the objectifying of this method which in Socrates appears to be only a subjective dexterity. The Platonic ideas are the universal conceptions of Socrates posited as real individual existences. Hence Aristotle (Metaph.XIII, 4) most fittingly characterizes the relation between the Socratic method and the Platonic doctrine of ideas with the words: 'Socrates did not posit universal conceptions as separate, individual substances, while Plato does this and names them ideas'".

27. How does Schwegler express the Socratic doctrine of virtue? "The only positive doctrinal statement which has been transmitted to us from Socrates is, that virtue is knowledge - wisdom, insight - in other words, virtue is no mere inborn, or mechanically acquired, power or ability, but a virtuous act is one which proceeds from a clearly conscious perception of those things to which it relates, that is, of the end, means and limitations by which it is conditioned".

28. How does he apply the theory of Socrates to the character of involuntary action? Action without perception and judgment is contradictory and self-destructive; action with perception and judgment is sure to realize its aim. Good and evil are therefore determined by the presence or absence of insight; men act wrongly only because they form erroneous judgments. Hence, no one is willingly wicked; the wicked are what they are in direct opposition to their own inclinations. Moreover, he who does wrong knowingly is better than he who does so unconsciously, because in the latter case, in the absence of true knowledge, virtue must be altogether wanting, while in the for-

mer case (if indeed such a case were possible) virtue would suffer only temporary injury.

29. How does the statement that men act wrongly only because they form erroneous judgments compare with the Nyaya philosophy of the Brahman Gotama? Gotama maintained that mankind are to be rescued from evil conduct and its consequent miseries by ascertaining right methods of investigation and reflection, since all evil results from intellectual misapprehension. He would redeem the world by a system of correct logical processes.

30. What contrast between the Socratic principle that he who does wrong knowingly is more virtuous than he who does so unconsciously and the teachings of some of our modern materialistic theorists? Dr. Henry Maudsley, in an article on the physical basis of mind, while speaking of the impression of thoughts and acts upon the molecular structure of the brain, insists that only reflex actions, or those which are so habituated as to proceed involuntarily, have the true element of character, and that virtue is not attained until settled habit produces involuntary acts, or until acts, so to speak, perform themselves.

31. How does the teaching of the New Testament bear upon the Socratic principle that sinning with full knowledge is less guilty than sinning unconsciously? Christ and His apostles constantly taught that the guilt of transgression was directly proportionate to the light sinned against. Christ arrayed Tyre and Sidon against Bethsaida and Chorazin which had received greater light. And the Epistle to the Hebrews reasons a fortiori from the condemnation of those who died under Moses' law to the guilt of those who should neglect the offer of salvation through Jesus Christ.

32. How does Schwegler describe the doctrine of demonism held by Socrates? He says: "A very characteristic peculiarity is the 'demonism' which he professed. He believed that an inner divine voice was constantly forewarning him of the fortunes and results of human actions, and guiding and directing his practical conduct. It was the fine, profound, presaging tact and instinct of a pure soul, which looked clearly into life and perceived involuntarily what was right and judicious even in the most peculiar emergencies, which expressed itself in these admonitions; and nothing could be more perverse than the attempts of his accusers to construe this 'demonism' as a denial of the popular gods, and an attempt to introduce new deities. It was indeed true that with Socrates, this oracle of inward foreboding supplanted the traditional methods of divination and augury; it was an advance toward an inward self-direction which was altogether foreign to the older Greek civilization. (Instead of consulting the entrails of slain victims, it was far

more rational to look for the behests of God in one's soul.) This advance was, however, involuntary. Socrates himself retained the ancient form of belief in a transcendent revelation; he never opposed the prevalent popular conceptions, but was, for the most part, in complete accord with the popular religion, although indeed, this latter assumed with him the philosophical form of a faith in the existence in the universe of a supreme, all-directing intelligence."

33. What were the influences which led to the trial and condemnation of Socrates? He was hated as a reformer of abuses in society and an opposer of the errors of the Sophists. He had taken a stand against all the shams of those who professed to be leaders of the people, whether demagogues in politics, or popular poets, or philosophers. He soon became a butt of the comic poets, especially of Aristophanes who, in a poem entitled "The Clouds", represented Socrates as an airy dreamer who lived and moved in the clouds, rather than upon the substantial earth. He represented him as an apostate from the religion of the national gods, and a preacher of a dangerous mysticism. Socrates was the more exposed to ridicule by his unattractive person. He was bald, had a crooked up-turned nose, bulging eyes, was bandy legged, and of untidy appearance. In his devotion to philosophy, he neglected his family and provided but a scanty support.

34. What were his methods of work? He had no particular place for instruction, and did not confine his labors to any particular class. His visits to the shops and other haunts of the poorer classes discredited him with other public teachers and scholars and gave him the appearance of a listless, gossipping lounger, rather than of a dignified philosopher. Moreover, there was an approach to an irritating cynicism in his method. He would present himself before some professed teacher, or poet, and by a series of questions, would proceed to overthrow his assumptions, refute his arguments, and show him that his wisdom was a farce. In his celebrated defence before his final judges, he shows this to have been his uniform habit.

35. What reference did he make to the Delphic Oracle? It was understood that the Oracle had declared Socrates the wisest of mankind. This, of itself, exposed him to envy and hatred; but he added to this difficulty by frequent references to the Oracle. His position was, that he was wiser than other men only in the fact that he did not esteem himself wise, and that he constantly strove to convince others of their ignorance. It may be doubted whether he received credit for his modesty; whether he was not charged by his opponents with a degree of arrogance and conceit. Matters were made still worse by the fact that he was generally attended by a retinue of his younger admirers, who followed him about, partly for the amusement of witness-

ing his encounters with other public teachers and their overthrow by his keener dialectic. This fact appears in his public defence.

36. While Socrates was held by the leading Sophists as the opposer of their absurd assumptions, how, on the other hand, was he exposed to the maledictions of their enemies? He was truly smitten on both cheeks, owing to the fact that he tried to find a middle course between their radical doctrines and the old superstitious customs of the conservative party in the state. The latter constantly arraigned him as being himself a Sophist. He had taken up their doctrine of subjectivity and had made it his whole aim to show how far it was right and how far it was wrong, but it was enough for his accusers that he had been in any way connected with their pernicious teachings. There is some reason to believe that Aristophanes really did consider Socrates as virtually aiding the destructive influence of the Sophists. The charges that he made in his satire were the same that were preferred twenty-four years later in his trial.

37. How did the political principles of Socrates help on his condemnation? Here, as before, he held a midway position between the aristocratic classes and the lower masses. He could not fully embrace the ideas of either and, accordingly, he incurred the suspicion of both. The democratic party held him partly responsible for the oppressions of the oligarchy. One of the Thirty Tyrants, Critias, who was also an unscrupulous Sophist, had been a pupil of Socrates. Alcibiades had also been under his instruction - a man who was justly regarded as corrupt and dangerous. Two of the three accusers were of the popular party, and many of his judges were men who had helped to put down the Thirty Tyrants.

38. How was the character of Socrates illustrated in his trial? Never before or since has a philosopher so fully vindicated his principles as did Socrates before his accusers and during the period intervening before his death. He would not accept the services of an advocate, nor would he allow his wealthy friends to buy him off by a commutation of his sentence. He made his own defence and scrupulously avoided any plea which should seem to extenuate the course which he had pursued. He stated his positions with the same boldness that had always characterized him, and looked forward to death with entire calmness and with a sustaining hope of immortality.

39. How does Socrates contrast with the Apostle Paul? In his want of tact. Where Paul - either before Agrippa or Festus or the Areopagites - conciliates those whom he would convince, Socrates rather irritates by demolishing the positions of his opponents. He convicts where he should convince. With all our admiration for his transcendent genius as a dialectician and

his great elevation of character, we feel a degree of regret that he should have been so much more like Diogines than like the great Christian apostle. Like Paul, Socrates was logical and forcible in his reasoning, devout in spirit, and elevated in the spirit and aim of his life. Like him, he realized the motive power of the world to come and was raised by it to a sublime disinterestedness. Like him, he listened ever to the silent voices of the spirit and anticipated a heavenly reward, but he lacked the inspiration which Paul felt in the personality of a Divine Master.

40. How does the character of Socrates compare with that of the Buddha? He was equally self-controlled and that under much more trying circumstances. Buddha's sacrifice came at the beginning, that of Socrates at the last. Buddha, instead of dying a martyr to his system, like Socrates or the Christ, sank to rest among his devoted disciples, widely honored and revered. Buddha's life was wider in its scope of benevolence than that of Socrates and he was more gentle. He is not known to have antagonized any man; on the contrary, he enjoined kindness towards all, and pity even to the brute or the insect; but his character lacked the reverence and loyalty which Socrates exemplified. Socrates rose higher, as Buddha was broader. He viewed man in his divine relations and drew inspiration from the being, wisdom, power and love of God. Buddha found no one in earth or heaven whom he considered wiser or better than himself. Buddha had no fellowship with God.

41. How does Socrates compare with Confucius? His method was entirely different though the ethics of both were high. Confucius, as modest as Socrates, claimed no wisdom for himself; he drew his lessons, not from an inner voice, like the philosopher of Athens, but from the maxims of ancient sages. He was a compiler. Socrates disregarded and even discredited much of the older teachings, e.g. of the Sophists and the philosophers of physical nature, who had preceded them. Confucius was didactic, Socrates was a cross questioner. Confucius did not antagonize other teachers, Socrates did this constantly. He was a reformer, as was the Chinese sage, but he attacked old abuses, while Confucius showed a more excellent way.

42. How do Socrates and Laotsze appear in comparison? They resemble each other in some particulars. Laotsze was also a critic. He openly condemned many of the teachings of the sages and quarelled with the subserviency of Confucius to what he considered the rubbish of the dead past. He found fault with the tendencies of the times, even to a morbid degree. His mysterious Taou which filled the universe with its silent voices was something like the Daimon who spoke in the soul of Socrates, only it was more mystical and transcendental and far less personal and available. Laotsze, like Confucius, lacked the moral

courage of Socrates.

43. How did Zoroaster's method compare with that of Socrates? He also claimed to be taught of God, though the process took the form of a dialogue, in which he obtained answers to direct questions. He too was a reformer and, like Socrates, he seems to have been an exemplar of the virtues which he taught. The God of Zoroaster was eminently personal and exalted.

44. Compare Socrates with Moses. Moses was a teacher of Divine wisdom, but he received it directly and in objective forms, as spoken precepts and commands. He had a far higher and more strictly monotheistic concept of God than Socrates, but he lacked his balance and poise of character. Moses was impulsive and at times unwise. Like Socrates, he was uncompromising in his maintenance of the truth and he sacrificed the favor of the great and powerful for the good of the poor and oppressed.

45. What is Matthew Arnold's comparison of Socrates and Jesus? "The radical difference between Jesus and Socrates is that such a conception as Paul's (conception of faith) would, if applied to Socrates, be out of place and ineffective. Socrates inspired boundless affection and esteem; but the inspiration of reason and conscience is the one inspiration which comes from him and which impels us to live righteously as he did. A penetrating enthusiasm of love, sympathy, pity, adoration, reinforcing the inspiration of reason and duty, does not belong to Socrates. With Jesus it is different. On this point it is needless to argue, history has proved. In the midst of errors the most prosaic, the most immoral, the most unscriptural, concerning God, Christ and righteousness, the immense emotion of love and sympathy inspired by the person and character of Jesus has had to work almost by itself alone for righteousness, and it has worked wonders". (St. Paul and Protestantism, p. 79, third ed.)

46. How shall we answer the claim that Socrates, in his last hours, evinced greater moral heroism than Christ, who "with strong crying and tears prayed that the cup might pass from his lips? In the first place, we proceed upon the assumption that Christ made that plea as a man. It was his fresh young humanity that spoke. It was a genuine impulse of shrinking from the shame and buffeting and cruel death of the cross; yet it was overruled by the higher plea: "Thy will, not mine, be done". Socrates had come to the end of man's ordinary life; he had maintained doctrines which had become stiffened in every fiber of his being; his pride, his influence, his philosophy, were all at stake. He spurned the idea of paying so great a price for the privilege of lingering longer in this life of trouble, instead of going to enjoy a higher life. His attitude was that of a proud maintenance of his principles and his personal will; that of Christ was one of self-renunciation and submission. He was

indeed a bruised reed for sacrifice. Rousseau expressed the difference well when sceptical as he was and hostile to Christianity, he yet candidly said: "Socrates died like a philosopher, but Jesus Christ like a God".

PLATO.

47. Give an outline of the life of Plato. He was born of a noble Attic family in the year 429 B. C., the same year in which Pericles died and the second of the Peloponnesian war. His mother was a cousin of one of the"Thirty Tyrants". At an early age Plato preferred science to politics, and at twenty he became a pupil of Socrates and remained eight years under his instruction. When he was thirty years old, or soon after the death of Socrates, whose trial he had attended, he went abroad and studied under Euclid at Megara. He also visited Sicily and Egypt. In Sicily he made the acquaintance of the elder Dionysius, the Tyrant. Returning to Athens, he taught eight years in the Academy. On a later visit to Syracuse, he was sold into slavery by the younger Dionysius, though he was afterwards ransomed by a friend and returned to the Academy. He had added to the instruction of Socrates more or less of the Megarian philosophy and something from the school of Pythagoras. He became popular and famous and died in the midst of his labors at fourscore.

48. What seems to have made the strongest impression upon his mind? That which he had seen and felt in the daily life of Socrates With the exception of the all-absorbing influence of Christ upon the Apostle Paul, there has appeared in history no such stamp of a living personality upon the life of another, as that of Socrates upon Plato. In his later years the memory of his early teacher was still fresh upon him and, with a generous spirit, he threw into some of his most famous dialogues his own maturer philosophical principles as the utterances of Socrates.

49. What improvements did Plato make upon the teachings of Socrates? He extended the Socratic doctrine of conceptions, which grasped only changing impressions of things, to the more stable character of fixed and eternal IDEAS. It was a difference between BECOMING and BEING. Plato held that reflection must be added to conception, in order to gain real knowledge. But he retained the paramount emphasis which Socrates had put upon ethics and virtue, and he presented the character and life of Socrates as the universal or ideal type of true philosophy. "The Platonic system", says Schwegler, "is Socrates objectified, the blending and reconciliation of preceding philosophy"..

50. What are the leading works of Plato? (a) In the

early period of his literary labors, he produced the Charundes, a work on temperance; Lysis, on friendship; Laches, on valor; Hippias, on wilful wrong doing, and Alciabiades, on statesmanship. These were in the form of dialogues and had no special excellence.

(b) The Protagoras, which was a polemic against the philosophy of the Sophists, though rather in its practical application than in its root principles. It condemned the influence of the Sophists on the then current age.

(c) The Gorgias is more philosophical and (still aiming at the Sophists) assails the doctrine that pleasure instead of virtue is the summum bonum. It maintains that moral goodness is higher than enjoyment or policy, that right is not the mere variable prerogative of the stronger, but an eternal principle, at once recognized in the understanding and conscience of the individual and acknowledged as an objective and changeless reality in the world.

(d) Theataetus goes further and attempts to place philosophy upon a theoretical, as the Gorgias had established an ethical, basis. This was written after Plato had learned in Megara and elsewhere some things of the earlier philosophies and especially the Pythagorian. This was followed

(e) by the Sophist. The Statesman, The Philosopher. and the Parmenides.

51. How does Schwegler speak of these works and the development of Plato's doctrine of ideas? He says: "The Theataetus in opposition to the Heraclitico-Protagorian theory of the Absolute becoming affirms the objective and independent reality of Ideas, and The Sophist shows their reciprocal relations and power of combination, while the Parmenides, in fine, exhibits their whole dialectic complex, their relation to the phenomenal world and their self mediation with the latter".

52. What are some of Plato's later, and more important works? The Laws, the Republic, the Phoedrus, and the Timaeus. The Apology and the Phaedro are dialogues which represent the defence and the religious sentiments of Socrates. The Phoedrus insists upon ideas as the basis of all real knowledge. The Symposium proceeds on the same principle. The Phaedo attempts to prove the doctrine of immortality from the doctrine of ideas. The Philobus examines the relation of pleasure and the higher principle of the good. The Republic applies the same philosophy to the state, and the Timaeus to physical science.

53. What was Plato's idea of truth? He says, in his Laws: "Truth is the beginning of every good to the gods and of every good to men, and he who would be blessed and happy should be fnom the first a partaker of the truth". The truth is attained by rising above the things of sense and all appearances

to the contemplation of that which has real being. By the use of dialectics, or the exercise of pure reason as distinct from sense, a persistent exercise of pure intelligence may come to know the pure good, though Plato doubts whether any mortal does in fact ever reach the Absolute truth. Truth is unchangeable and it is one and simple and indissoluble. There is one truth and one mind pervading the universe and holding all things in unity. In the supreme Mind is absolute truth.

54. How does Plato attain to absolute beauty? He begins with the grace of outward forms, the beauty of color and the harmony of proportions; from these he rises to the greater beauty of virtuous souls, made such by truth and virtue; philosophic virtue is higher still, for it distinguishes between the sensuous or phenomenal and the real or that which is apprehended by the reason. Beauty in its highest form becomes nearly synonymous with the good.

55. What interesting process of thought and study of beauty has he given in his Symposium? He supposes a youth beginning at an early age to notice and admire some object of visible beauty, beholding it often and thinking about it till fondness is attained. Then he would have him seek other beautiful objects, and various kinds of beauty, as of poetry, art, or institutions, till he loves them also. Thus he will come to see that kinds of beauty are graded toward those of the mind and the moral nature and the highest will, in time, be loved the best. Thus the kinds of beauty may, like a ladder, lead the soul up to that absolute beauty which is in God alone.

56. How does this all bear upon the influence of ennobling art and upon the question of esthetic taste in the incidentals of divine worship? Plato's thought just here is very inspiring and contains much truth. It certainly is desirable to cultivate, in the early life, the beautiful in nature, in art, in poetry and music, as the best means of excluding low gratifications. Art is ennobling, and architecture and inspiring music may aid devotion. The noble cathedral may be a means of grace and sublime mountain scenery often lifts the soul to God. Thus beauty does tend toward the good.

57. How does Plato attain to the conception of the absolute good? With truth, beauty and symmetry, he triangulates, so to speak, as when an altitude or distance is reached in surveying by tracing lines and angles from known points of departure. By the synthesis of these three, he claims to reach the highest, the absolute good; and this is equivalent to God. It is the parent of light and the Lord of Creation in the material universe, and is the creator of the soul in the realm of mind. Thus all ideas, as prototypes of beings and things, are grouped under beauty, truth, and good, and they unite at last in one synthesis, which is God.

58. What are some of the attributes assigned to this Supreme God? He is before all things and transcends all. Plato calls him the unchangeable and eternal, the architect and maker of the universe, Monarch and Ruler of the world. He first made other creatures, and then man, as his crowning work. At length Plato comes to speak of this supreme EIDOS as God and ascribes to him omniscience, benevolence and a kindly providence toward those whose virtues have won his favor. He is a rewarder of all those who diligently seek him.

59. How does Plato discriminate between God and gods? He uses both terms in the same sentence, when he says: "The gods have a care of any one whose desire is to become just and to be like God, as far as man can attain his likeness by the pursuit of virtue". Here the gods seem to be ministering spirits, while God is the infinite pattern in whom all virtue is embodied.

60. In establishing his philosophic principles, how did Plato treat the earlier philosophies? He assigned to them a greater importance than Socrates had done, especially the Pythagorean and the Eleatic systems. He selected from these what was best and he united the Pythagorean physics, the Eleatic dialectic and the Socratic ethics, in his doctrine of eternally existing ideas. Pythagoras and his school had taught that all things exist in a divinely-ordered harmony and proportion, in which all cosmical spheres revolve around a common centre which is the source of light and heat, and that all objects in the universe are regulated by proportion and number. The Eleatics, Zenophanes and Parmenided taught the doctrine of monism, or the principle that only one thing - Being - really exists. There is no becoming, no real movement, no phenomena or non-being. Plato adopted, with some modification, the Pythagorean idea of cosmical harmony, in that all his ideas stood in harmonious relationship to each other. He also agreed with Parmenides in so far as to ascribe to all his manifold ideas a oneness of essence, and to trace them finally to a union in the Absolute Idea, embracing the true, the beautiful and the good in one supreme good. In all this, he kept in view the Socratic ethics as a moral end.

61. How was this union rendered easy by the ethical character of the Pythagorean and Eleatic sages? Pythagoras and his school formed a society in Magna Graecia for the moral and political regeneration of the state, all its members binding themselves to a life of purity and rectitude and to the inculcation of virtue; and the Eleatic Zenophanes was also a teacher of high moral aims; while Parmenides was second to Socrates only in the purity and elevation of his life. All these men protested against the demoralization which the poets had wrought by the low character with which they had invested the mythological gods.

Let it be confessed in all candor that the world owes more than it has acknowledged to the elevating influence of these noblest of the Greek philosophers.

62. What, in fine, was Plato's doctrine of ideas? He began with denying that the changing forms of things which we see are the objects of true knowledge; back of these mere phenomena which must be classed as non being, there are original essences, prototypal ideas or patterns of things, which are alone real. "The essence of things", he says in the Phaedo, "have the same simple self-existent and unchanging forms". We acquire knowledge, not through the impressions made by phenomena, but by making these the objects of reflection, thus we arrive at the prototypes which alone have real being. These are the Platonic IDEAS. Every visible thing in the world existed as an EIDOS first, in the mind of God, so all sounds, as well as forms and colors.

63. How are Plato's ideas related to each other? They rise above each other in grades, and they combine, cross, or exclude each other. They may exist as divisions and subdivisions. They rise in rank and combination, till they reach the universal and Supreme Idea. "Ideas are so related", says Plato, "that a man may trace all knowledge from one recollection," i.e., one remembered idea surviving from a past existence. He was a believer in transmigration. These remembered ideas seem much like what we call intuitions.

64. How then did Plato differ from Herbert Spencer, in regard to intuitions? He traced to a preëxistent state that intuitive knowledge or concept which Spencer traces to the inherited experience of ancestors.

65. What marked theistic tendency is traceable in the writings of Plato? The longer he lived and the more he reflected on the relations of things, the more was he inclined to speak, not of the beautiful, the true and the good, but of God, the one synthesis of them all.

66. Did Plato believe in a personal God? This is a difficult question to answer, for the reason that he left no definitely stated creed, nor even a complete and symmetrical system. His views must be gathered from various works, written at different periods and marking various changes, not to say contradictions, in his opinions; but, on the whole, there is a manifest and upward progress, and there are too many evidences of a personal conception of God to admit of serious doubt. Plato considered God personal in such a sense as to ascribe to him thought and wisely guided activity, and to make him an object of prayer and worship. Still, the personality of Plato's God was little more than an adumbration.

67. What is the world's estimate of Plato? He is recog-

nized as the most complete philosopher of the ancient world - considering his intellectual, moral and religious symmetry. "Plato is philosophy", says Emerson, "and philosophy is Plato". Raphael's "School of Athens" represents Plato as pointing men to heaven. "All that he" (Plato) "utters", says Goethe, "has reference to something eternally complete, good, true and beautiful, whose furtherance he strives to promote in every bosom".

68. What incidental proofs have we of the religious value placed upon Plato's works by the early Christian Fathers? Ambrose, Bishop of Milan, in his midnight meditations and prayers, always had two books by his side, the Bible and Plato. Jerome was an admiring student of Plato. Augustine speaks of his inspiring influence, in his Confessions; and, to a philosophic work by Cicero - doubtless a fruit of the teachings of Socrates, Plato and Zeno - traces the influences which first led him unto God.

69. How does Plato, in his Republic, compare with the Code of Manu? Not favorably. He shows, if possible, a worse caste spirit than the Indian sage, in that he sadly underestimates the rights or the welfare of the lower classes. He would legislate mainly for the rulers and the warrior class, and he would subordinate the rights of the individual almost entirely to the state. This would mean tyranny in any land. Plato is less severe than Manu in placing oppressive disabilities upon woman, but on the other hand, he advises that the state should rid itself of deformed and sickly children by exposure, and that invalids should be disposed of by neglect. Such a thing would find no countenance in Manu; on the contrary, there is much humane counsel in behalf of the lowly and the poor.

70. How do the laws prescribed by this chief philosopher of the Grecian state compare with those of the Hebrew commonwealth? They are far inferior in their moral tone. The Hebrew laws recognized the rights of all classes. They knew no caste distinctions. Like Plato, they inculcated a high morality, but they legislated for the humble as well as the high-born, the poor and ignorant as well as the rich and learned. They were thoroughly humane toward both man and beast. Unlike the Platonic laws, they enforced regulations which mitigated the bondage of the slave; they showed pity to the unfortunate and forbade the sacrifice of even the most worthless human life.

71. How does the loftiest morality of Plato compare with the teachings of Jesus Christ? The so-called altruism of modern civilization could not trace its springs to Plato, or to any of the Greek philosophers. Devotion to the service of others - even the lowliest -, self-sacrifice for the unfortunate, the sick and imprisoned, the wounded and suffering by the wayside, the blind, the crippled, the maniac; the overleaping of

all boundaries of country and race, and the gathering of all men into one brotherhood - all this finds no place in Plato.

ARISTOTLE.

72. Describe the early life of Aristotle. He was born at Stagira, a Greek colony in Thrace, 385 B.C. His father, Nicomachus, was a physician. Aristotle, in his seventeenth year, became a pupil of Plato and remained with him twenty years. After Plato's death, he went to the court of Hermias, Tyrant of Atarneus, and he married a sister of the Tyrant after he had been slain. For his second wife, he married his concubine, who bore him his son, Nicomachus. At the age of 42, Aristotle was called by Philip of Macedon to be the instructor of his son Alexander, then thirteen years old. When Alexander entered upon his Persian and Indian conquests, at about the age of 28, Aristotle proceeded to Athens, where he taught thirteen years in the Lyceum. Walking, as he discoursed in the shady walks (peripatoi) of the Lyceum, he acquired the name of the Peripatetic Philosopher, and from the name of his father - or more probably his son - Nicomachus, his ethics are known as the Nicomachian ethics. He fled from Athens from fear of a like fate to that of Socrates, and on a similar charge. He died four years later, at Chalcis, aged 64.

73. How does Aristotle compare with Socrates and Plato? He was, in some respects, more of a philosopher than either. His inductive method now controls the realm of modern science. But his moral tone was much below that of his two predecessors.

74. What is to be said of Aristotle's works? Only about one-sixth part of his alleged writings now survive, and of these it is doubted (from their lack of order and completeness) whether they were written by Aristotle, or were merely written out by his pupils from his oral discourses. Among these are the Metaphysic, the Ethics, the Politics. Also a work on logic, called the Organon. This embraces the Categories and the Analytics. The syllogism of Aristotle has survived, with slight changes, to this day.

75. What were Aristotle's literary habits and methods? He was so indefatigable a student along all lines that Plato called him "the Reader". He searched every sphere of knowledge for the facts of life, whether in outward nature or in human experience; and upon these he based his generalizations and his conclusions. Francis Bacon has generally been credited as the father of inductive philosophy but, while he revived it after it had been obscured by the Mediaeval Scholastics, it originated with Aristotle.

76. How did Aristotle deal with the teachings of his master, Plato? He has been accused of jealous and ungenerous treatment toward the Platonic system, and he certainly did not exalt Plato as Plato had exalted Socrates. Yet, in the main, he followed the lofty aims and spirit of his teacher. He could not accept Plato's idealism, or doctrine of eternal ideals, as the only real knowledge. Instead of beginning with ideas cognized intuitively and discrediting the phenomenal as lacking validity, he began with phenomena. He collected and arranged all facts of nature as they appear, all events of history, all phenomena of the mind and the moral nature of man, and upon the cumulative and systematized testimony of these, he built up his philosophy. It won the name of philosophy only in the arrangement and synthesis of his facts.

77. What was the result of this method/ It laid the foundation of many sciences, by bringing all departments of knowledge under classification and scientific treatment. Physiology, Psychology, Medicine, Natural History - all were rendered possible by his method.

78. What is the degree of honor which this generation puts upon the methods of Aristotle? Never before has the induction of facts been emphasized as now. In Geology, Biology, Philology, Ethnology, Sociology, and all forms of evolution, the Aristotelian method reigns supreme. In Biblical Criticism also it asserts its claims.

79. How do the methods of Plato and Aristotle present a parallel to the Hindu philosophies of Kapila and Kanada? Plato's system, like the Sankhyan philosophy of Kapila, is synthetic. It begins back of all phenomena and builds upon the one original source of all things; while Aristotle's method, like that of Kanada, is analytic. It deals, first of all, with the phenomenal elements of things and considers their separate content, and then their aggregate result. He goes back from the concrete to its ultimate ground and determination.

80. How does the general style of Aristotle's teaching differ from that of Plato? Plato is didactic and, so far as he proceeds to bring all facts into harmony with the preconceived certainty of his ideals, he is dogmatic. Aristotle is argumentative throughout. He assumes nothing as preëstablished. He weighs, not only facts, but probabilities. His argument is always open to new light. He seeks, not so much to prove that this or that is true, like a special pleader in the courts, as to ascertain what is the truth. As a natural consequence of his method, his style is rigidly plain, as compared with the poetic style of Plato. He is the great philosophical empiricist.

81. How does the logical syllogism of Aristotle compare with that of the Nyaya Philosophy of India? It has three members, or stages of argument, instead of five. It is perhaps more serviceable, but it is hardly as complete as that of Gotama. Although the Indian philosopher lived from one to two centuries earlier than Aristotle, there is no reason to believe that the Greek borrowed from the Hindu. He died only three or four years after Alexander's invasion of India and several years before Megasthenes, a resident minister at the court of Chandra Gupta, revealed India to the Western world. It is impossible to overestimate the value of the syllogistic method to the advancement of human thought and investigation, in the Eastern or the Western world.

82. Give an outline of Aristotle's ethics. The system known as the Nicomachean Ethics was based, not upon the conception of absolute good, but upon such measures and forms of good as are adapted to the uses of man in his actual life. Aristotle therefore cared little for abstract ideals. He held these principles, viz: Man is formed for the reception and practice of virtuous doctrines. He is born under the law of virtue, and the end of this law is the highest and purest happiness, yet this moral bias is only potential. To become character, it must pass into action and become a habit of action. Habit is formed by repeated acts. These may be controlled at first by the will, but when habit is stiffened and confirmed, the will is virtually powerless.

83. What is Aristotle's doctrine of the MEAN in morals? It is this: Actual experience shows that all acts are liable to lean toward excess on the one side, or deficiency on the other - e.g. One may be so forbearing as to be pusilanimous, or he may lean so far to an opposite extreme as to be pugnacious. One may court pain and become ascetic, or he may so fear it as to become effeminate. It will be wise, therefore, as a rule, to observe the mean. Thus, the mean between the doing and the suffering of wrong is justice. And this mean will be a sliding scale as between one man and another. Each man must decide for himself.

84. What danger is involved in this theory? It is one-sided and lacks a universal standard of validity. It savors too much of mere expediency and, like the old exploded doctrine of the Sophists, it makes every man a law unto himself.

85. How does Aristotle coincide with the ethics of Confucius, who lived two centuries before him? Confucius also adopted the law of the Mean, as the practical standard of virtue. Both of these great teachers seem to have acted upon the principle upon which two men when unable to adopt the same view sometimes agree to split the difference. It seems more like an ar-

bitrary guess, than like a real ascertainment of truth.

86. What, according to Aristotle, was the relation of the individual to the state? It was one of entire subordination. The man, and even the family, was only a fraction of the state. Only in his relation to the state could one attain virtue. He did not carry this theory to such an extreme as did Plato. He recognized the rights of the state as an aggregation of a multitude of individual rights, the latter still existing as rights. Yet he made the state supreme.

87. How did he resemble Confucius in this theory? Confucius also reared a domestic, social and political pyramid upon the five relations of friend to friend, brother to brother, child to parent, wife to husband, and husband to the state. But with Confucius, the relations were more sacred and the degree of reverence more profound.

88 How, on the whole, do the systems of Plato and Aristotle compare? It is difficult to compare them. In a degree, they corrected each other and each has bequeathed much to the subsequent ages. Plato's teaching was more religious and, in many ways, more inspiring to the moral nature. It laid a firmer foundation for ethics in eternal truth; while Aristotle was more practical in relation to the business affairs of life. He has led succeeding generations to greater intellectual accuracy and has made the science of modern times a power. In short, the two systems have supplemented each other as a legacy to mankind and even to the Christian Church.

ZENO AND THE STOICS.

89. Give a sketch of Zeno, the founder of the Stoic Philosophy? He was of Phenician origin, and was born in Cyprus, 340 B.C. Losing his property, he became a philosopher. He had already learned the Megarian and something also of the Academician philosophy, when he began teaching at Athens in the variegated Porch (Stoa), where he continued 58 years. He was a man of blameless life and was exceptionally abstemious. It was said of him, as of Socrates, that his life and his teaching were in perfect accord. Among his successors were Cleanthes, Chrysippus, Panoetius and Posidonius.

90. How did the Stoics define philosophy? They made it consist in the direct study and practice of virtue, with a minimum of theorizing or generalization. They looked upon science, art, and general culture, so far as they were cultivated for their own sake, as superfluous. Logic was thought to be useful in attaining true knowledge, Physics in explaining nature; and Ethics in deducing from all things the needful lessons for a virtuous life. The Stoics dissented widely from the emphasized

subjectivity of Socrates and Plato. They held that all knowledge comes from the impressions of external things upon the senses, and from objective sensuous experiences which are made objects of combination and reflection by the understanding.

91. What then becomes the criterion of correct judgment? The strength of convictions produced in the mind by outward impressions thus inwardly considered. The Stoic's theory of knowledge thus lay midway between the idealism of Plato and the empiricism of Aristotle. The outward object or fact must first be had, and it must then pass the tribunal of the intuitive consciousness.

92. What tendency towards materialism did the Stoics evince? They maintained that nothing incorporeal exists. They reversed the theories of Plato. They held that mind, soul, and even the deity, have a body, though differing from that of the flesh. This destroyed the duality of mind and matter. Like Aristotle, they believed in the eternity of matter, but they did not, like him, separate eternal soul from eternal matter. They looked upon the latter as the eternal ground of things, on which the divine energy acts, or rather, God is the active energy of the matter and is really one with it. This is pantheism from a new standpoint. All things are thus equally divine.

93. What was their doctrine of natural law? The laws of nature are fixed and changeless, because God exists in nature as an eternal necessity. Nothing in the world can overstep its natural limits.

94. How did they conceive of the nature of God? Not as a person, but as a great all-pervading force, sometimes spoken of as fire, sometimes as a rational effluence or breath. Everything is good in a mechanical way, as a part of a perfectly organized world.

95. What then was the governing principle in ethics? It was entire subjection to, and harmony with, this all-pervading law of the Kosmos. So far as men can exercise their own voluntariness, they are to study a perfect conformity to nature. "Follow nature" was the motto of the Stoics. "Be consciously and voluntarily what thou art or ought to be by nature".

96. What parallel is seen between this and the philosophy which Chu Hi built upon the Confucian system about the eleventh century A.D.? Chu Hi superimposed upon the Confucian ethics a philosophic speculation based upon the supposed universal dualism of the influences of heaven and earth, as the male and female principles in nature. His posit was that in the action of heavenly influences upon the earth there is a certain harmony which governs all things, animate and inanimate, and that right conduct in man consists in absolute conformity to that harmony. In other words, there is some best pathway in which every man

should walk, some exact course in which all mental and moral friction may be avoided and the perfection of peace may be enjoyed. Thus, the fitness of things which is ordained by nature, is the rule and measure of duty; and this comprises all the ethics and all the religion man can need.

97. What did this law of conformity to nature exact alike from the Stoic and from the Chinese philosophers? An extremely strict and rigid observance of duty. In China, an extreme law of obedience to superiors. As nature's laws are inexorable, so are the laws of morals. The individual is wholly subordinated to the universal. Pleasure and happiness, so far from being the chief end of life, was regarded as hindrances and an evil. Everything personal in motive must be cast aside. Every external end is foreign to morality; wise action is the only true aim. In China and in Japan, where also the philosophy of Chu Hi has obtained, a severe sense of duty has often led to exemplifications of heroic duty quite equal to any that were known among the Stoics of Greece.

98. What was the conception of true happiness according to the Stoics? They regarded virtue as its own reward, and as the sole aim and the sole blessedness of a rational being. Wealth or honors can add nothing to the greatness of the soul; they may be even harmful. External evils are harmless, only baseness is an evil to be dreaded.

99. To what extreme did the Stoics push these principles? So far that they rejected all grades or varied degrees of good or of evil. Either a man's acts are rational or not. He alone is good who is perfectly good, and he is bad who yields to evil in any degree, however slight. All good acts are equally good; all bad ones are equally bad.

100. What further parallel may be seen between the Stoics and the ethical systems of China? The "Wise man" is idealized to perfection by the Stoics, and the "Superior man" by Confucius. The wise Stoic is perfect in every relation of life - as kinsman, friend, neighbor, counsellor; he is guilty of no weakness, never falls off his perfect balance. The superior man of China is all that is conceivable in goodness. Stoicism and Confucianism resemble one another in many points, but in nothing more strikingly than in this searching after a perfect ideal. What Christianity has in a living personality, they sought for in fancy.

101. What prominent Romans represent the Stoic philosophy? Seneca and Marcus Aurelius, two of the greatest moralists of antiquity. The Stoic doctrine of the Logos which they held, helped to prepare the way for the doctrine of a divine revelation, though they held that all human truth and goodness were inspirations wrought in the hearts of men whose nature is at one with God.

102. What credit does Pfleiderer give to what he considers the corrective influence of Stoicism on philosophy? He maintains that the Stoics restored the religious element which Aristotle had eliminated from the philosophy of Plato. Aristotle, instead of basing his ethics upon Plato's conception of the Absolute, had confined them to such measures and forms of good as are adapted to the uses of man in this life. Like Gautama and Confucius and our modern Agnostics, he made little account of alleged realities which cannot be seen. This defect the Stoics corrected.

103. What high honor does C. Loring Brace accord to the Stoics? In his Gesta Christi (page 46) he characterizes them as "the noblest school of moralists which the world has seen outside of Christian believers". "These philosophers", he adds, "had a profound effect upon Roman jurisprudence just preceding the Christian Emperors. The statements and principles of the Stoical jurists in regard to liberty and natural right have become apothegms of liberty and have influenced all succeeding ages. They have reappeared in the declarations and charters of American freedom and in the enthusiastic statements of the French writers on Natural Right."

104. At the same time, what severe criticism is added by Mr. Brace? He admits that these principles as proclaimed do not seem to have had any very practical influence upon the conduct of Stoical writers and rulers, e.g. in their treatment of slaves, and still less did they influence the mass of the people in this respect. (Just as in this land, the boasted asylum of the oppressed, we long continued the horrors of slavery.) He gives instances in which prominent Stoics like Cato, Cassius, Flaninius and Pollio, perpetrated the most atrocious and capricious cruelties on their slaves. The latter amused himself by cutting fragments of flesh from living bondsmen and feeding them to his fish. Aged and infirm slaves were furnished for the amphitheatres, or left to perish from starvation. Juvenal, Ulpian, the elder Seneca, and Gaius, a jurist under Marcus Aurelius, all wrote of the slave as less than a man. Yet, however inconsistently, a Stoical jurist was the author of that terse and noble utterance embodied in the Christian Code of Justinian: "By natural right all men are born free; by right of nations (i.e. by conquest) slavery has come in." It should be added that the denunciations of the Stoical writers and jurists began even before the prevalence of Christianity began to be hurled against infanticide and other similar cruelties.

105. What is Cicero's criticism upon Zeno and the Stoics? He accuses them of denying practically the personality of God or of the gods. He says, in the fourteenth section of his Natura Deorum, that Zeno makes the laws of nature synonymous with

Deity, and that, notwithstanding this theory, he recognizes the enforcement of a Divine moral government. This, to Cicero, seems inconsistent. He charges the Stoic Chrysippus with still more extravagant and bewildering theories, in which "he has mustered up a numerous band of unknown gods", among whom he names the sun, and moon and stars, fire, the human mind, especially men who have won immortality. Jupiter is only a name for the sky; Ceres is the earth; and Neptune the stormy sea. Against all these dreams of philosophy, Cicero maintains the personality of God.

106. Among what peoples did the Stoic philosophy find its chief supporters? Although its chief centre in Greece was Athens, yet its greatest philosophers were from Cyprus, Cilicia, Sidon in Syria, Carthage, Selucia, and Apomea, Its founder Zeno was from Citium. His two greatest successors in Greece, were Chryssippus and Cleanthes.

107. What was the religious sentiment inculcated by these men? It was truly theistic and of a lofty spirit. They recognized God everywhere as the ruler and upholder, and also the law of the world which he had evolved from himself.

108. What lofty aspirations of natural religion are found in Cleanthes' famous prayer to Zeus? The prayer was as follows, viz: "Most glorious of immortals, O Zeus of many names, almighty and everlasting, sovereign of nature, directing all in accordance with law, thee it is fitting that all mortals should address. .. Thee all this universe, as it rolls circling round the earth, obeys wheresoever thou dost guide, and gladly owns thy sway. ... No work upon earth is wrought apart from thee, lord, nor through the divine ethereal sphere, nor upon the sea; save only whatsoever deeds wicked men do in their foolishness. Nay, thou knowest how to make even the rough smooth, and to bring order out of disorder, and things not friendly are friendly in thy sight. For so hast thou fitted all things together, the good with the evil, that there might be one eternal law over all. .. Deliver men from fell ignorance. Banish it, father, from their soul, and grant them to obtain wisdom, wheron relying, thou rulest all things with justice.

109. What was the influence of the Stoical philosophy at Rome? At first there was a degree of jealousy of a foreign school of philosophy, but in time the system struck a deeper root in Rome than at Athens. At length, its fullest development and its strongest influence were in the heart of the Roman Empire. There was something in the Stoical philosophy that was suited to Romans. It was practical, and so met the wants of a people who cared less for metaphysics or Platonic ideas or discussions about the Absolute, than for the intellectual cultus that would make heroes and help to guard the state and bear it

on to conquest. Though not devout, except for practical ends, the average Roman believed in the gods, and preferred the rites of religion to the speculations of philosophy. In most of the great moralists, statesmen and heroes of the Empire, the cultus of the Stoics held a large place. Rome could scarcely be said to have produced any philosophic school of her own; she borrowed from Greece such philosophic teachings as she chose and those only. The Christian Fathers in the Roman Empire were perhaps partial to Platonism, as breathing a loftier religious aspiration, and in Neo-Platonism that system revealed its greater power of assimilation to Christianity, but the great Pagan teachers in Rome - Seneca, Cicero, Epictetus, and Marcus Aurelius, were Stoics. And even in the Christian Church, Stoicism left an appreciable deposit. Nowhere, among Pagan peoples, has moral earnestness shown in all serious experiences of life, so nearly approached that of the heroes and prophets of Israel, as among the higher and more heroic characters of Rome. And it may be doubted whether even David, or Constantine, or Charlemagne, or Alfred has presented to the world so great and irreproachable an ideal of an Emperor as the devout Stoic Marcus Aurelius.

110. Describe Seneca, Cicero and Epictetus? Of Seneca, though we admire him as a great moralist and sympathize with his hard fate as a victim of the monstrous cruelty of Nero, we cannot accord the virtue of consistency, or fortitude, or the loftiest aims. Cicero, though in some respects Rome's greatest philosopher, and though his philosophic work known as the Hortensius is credited by Augustine for having led him to God, was not without great faults. Epictetus, the Phrygian slave, seems fairly entitled to the honor of having exemplified the moral support of the Stoical doctrines in a greater degree than any other man of ancient times.

111. What four remarkable men lived as contemporaries in Rome in the middle of the first century of our era? Nero, Seneca, Epictetus and St. Paul. Nero was the most savage and execrable of human monsters, Seneca was first his tutor, then his honored minister of state, and finally the unfortunate victim of his hate. Epictetus, the Phrygian, was a slave in the household of Epaphroditus, one of Nero's officials, and a man whose soul was raised by his philosophy above all misfortunes and a great teacher of mankind. Paul was a prisoner in chains, whose sublime faith in Christ raised him to even a higher fortitude than that of Epictetus. From his first call to the apostleship he had lived, as he expressed it, under sentence of death, and he probably fell a victim to Nero, leaving to subsequent ages a richer legacy than any other name in all history.

THE EPICURIANS.

112. Describe the rise of this school of philosophy. Epicurus was born six years after the death of Plato, or in 342 B.C. At the age of 35, he opened a school at Athens, over which he presided for 34 years. He formed a society, something like that of Pythagoras, for mutual culture and friendship.

113. What was the personal character of Epicurus? Notwithstanding the heavy charges against him, and the bad repute of his system, the balance of testimony accords to him a blameless life, and it is believed that the voluptuousness often ascribed to his band of followers is exaggerated. It has been assumed, perhaps, from the nature of his philosophy, that lax morals must have been a result. He was a voluminous writer, though only summaries of his teachings have been preserved.

114. Describe the fundamental principles of Epicurus. He divided his philosophy, as did other schools, into three divisions, Logic, Physics and Ethics; upon the last, however, he bestowed his chief attention. Logic was used only to ascertain the criteria of true knowledge, and physics mainly to dispel the grotesque superstitions of the popular religion. The aims of the system seem to have been high and sincere.

115. What was the starting point in ethics? Epicurus began with the principle that happiness is the highest good and that, therefore, virtue consists in its wise attainment. He differed, however, from Aristippus and the Cyreniacs, who, perverting the dictum of Socrates, that virtue and happiness are identical, taught that present pleasure or enjoyment is the supreme end, in that he insisted that present gratification should always be subordinated to the highest happiness of life as a whole.

116. But how has Epicurus been misconstrued in history? He has really been charged with the lower principles of Aristippus. His very name has become a synonyme for voluptuousness, gluttony and every degrading excess. Epicurus really taught that only true pleasure should be sought after; that, to this end, self restraint often becomes a virtue and a duty.

117. To what extreme did he carry the negative happiness of Being free from pain? While asserting that the highest pleasure does not consist in positive gratifications which may be even harmful, he makes it a chief aim to avoid suffering and trouble and care, and he proceeds so far as to claim that death and the annihilation which followed it were not evils, since none in that case would be conscious of being dead, and it would be no conscious want to be deprived of life. It would need but one step further to conclude that existence is an evil altogether.

118. How do extremes meet at this point? It is interesting to notice that Epicurus, starting with a theory of pleasure which is the extreme opposite of Buddhist pessimism and self im-

molation, ends at last with much the same conclusion, viz. that not to be is quite as desirable as conscious life.

119. What was the Epicurian conception of the gods? It was natural that an ideal of mere freedom from pain and care should carry with it a very negative conception of celestial blessedness. It was imagined, therefore, that the gods, who were supposed to be clothed in bodies resembling those of men, led a tranquil and undisturbed life of repose, and that in this view they were indifferent towards the affairs of men, neither helping nor molesting them.

120. What good influence did Epicurianism exert, as an offset to its evils? It tended to correct and elevate the old-world ideas of pleasure. Of the highest inspiration to human culture it had none, but it helped to raise men above beastliness. It seems a hard and illdeserved fate that the abstemious philosopher who declared himself quite content with a diet of barley bread and water, should, in all subsequent ages, have his name associated with gluttonish excess.

121. What is Cicero's verdict in favor of Epicurus? He lauds him in unqualified terms for his clear and able argument for the existence of God, which he bases upon the universal and conscious conception or belief of mankind concerning divine beings. "For what people are there", says Cicero, "who have not, without any learning, a natural idea or prenotion of a deity". "Epicurus calls this, prolepsis; i.e., an antecedent conception of the fact in the mind without which nothing can be understood, inquired after or discoursed upon". "It must necessarily follow", adds Cicero, "that this knowledge is implanted in our minds, or rather, innate in us".

NEO-PLATONISM.

122. What was the origin of Neo-Platonism? It arose from a desire on the part of learned and influential Jews of Alexandria to reconcile the prevailing and popular teachings of the Platonic philosophy with the revealed doctrines of the Old Testament. According to Philo Judaeus, who may be regarded as the most prominent, though probably not the earliest, of the Neo-Platonists, there were in Egypt, about the time of the Septuagint translation of the Hebrew Scriptures into Greek, no less than a million of Jews. They possessed wealth and influence, and the Septuagint translation gave a new impulse to their intellectual life. But the power and influence of Platonism were too important not to be appropriated or antedated if possible. Every school of Greek philosophy, except Epicurianism, is said to have had its disciples among the Alexandrian Jews. The great problem was to find Plato in the Law and the Law in Plato.

Dr. Bigg, in his Bampton Lectures for 1886, finds traces of Plato in the Septuagint translation of the Pentateuch and the Apocrypha.

123. What was the part which Philo acted? Though he probably was not the first to take up and work into mysticism the objectivity of Socrates, the Ideas of Plato and the Logos doctrine of the Stoics, yet his work is best known in Church history and can best be described as an idealizing process by which the Platonic philosophy was applied in mystical interpretations of Hebrew Law and Prophecy. Philo was not strictly a philosopher; he did not enter into Plato's analysis of knowledge but began with what he considered the true conception of God.

124. What are some of the compromises with Platonism which Philo and other Neo-Platonists made? In supposed accomodation to Platonic philosophy, they allegorized many plain facts and truths of the Old Testament. In their anxiety to explain away what they regarded as crude anthropomorphisms in certain expressions in the Scriptures, they went to the extreme of well nigh rejecting all personality of God. Philo described God as above space, being Himself space and time. His life is eternity. He is the everlasting now. He opposed all names of Deity, and spoke of Him as "The One", "He that is", etc. He really gave up to a vague transcendentalism that Divine and personal Reality which Plato, during all the later years of his life, had been trying to find. But he probably overstated his own convictions. In asserting that God has no qualities or predicates, he doubtless meant that God did not possess those virtues which, in us, are victories over sin.

125. What theory did Philo adopt with regard to the creation? Assuming, with Plato, that matter is eternal, and evil he maintained that God was too transcendently pure to come into any real contact with it, even in creation. He therefore ascribed this creative work to certain heavenly powers. Thus, he says "Though He (God) is far off, yet He is very near, keeping touch by means of His creative and regulative Powers, which are close to all, though He has banished the things that have birth far away from His essential nature". God was able to pronounce each successive work of nature very good, but He did not make matter and He bestowed no praise upon that.

126. What are these so-called Powers? They are vague conceptions of mythical angels or ministers of God. They are the heavenly models of things on earth, the stamps which, when impressed upon dead matter, invest it with form and life.

127. What pointed criticism has been made upon Philo by the acute German writer Siegfried, and quoted by Dr. Bigg in his Bampton Lectures? He says that Philo "was only able to save religion by a want of philosophic perspicacity which enabled him to mix up the Stoic doctrine of the immanence of God with his

theory of the Absolute, without perceiving that the two were irreconcilable.

128. How did Philo group what he called the "Powers" of God with the conceptions found in other systems? He made them equivalents of the "Ideas" of Plato, the "Logoi" of the Stoics, and the "Angels" of the Hebrew theology. The plausibility of these compromises, or supposed identities, will readily be seen. All were, in one sense or another, emanations or creations or expressions or ministers of God, and through them the mind was led up to God. Philo was too poetic or imaginative for careful distinctions or logical conclusions; and mystical interpretations were put upon many passages of the Old Testament, by way of reconciliation with the poetic idealism of Plato.

129. What use did Philo make of the Stoical term Logos? He seized upon it as the root and stalk whose growth he traced in many and wide ramifications. In the words of Dr. Bigg, he "gathered from East and West, every thought, every divination, that could help to mould his sublime conception of a vicegerent of God, a Mediator between the Eternal and the Ephemeral. The Logos, in his view, was the Supreme Good of Plato. It was the Shekinah of the Jews, the World Spirit of the Stoics. It was the impersonated Wisdom of the Proverbs, who said: 'When He prepared the heavens, I was there'. And this seems to correspond to the Apostle John's declaration that the Logos was with God in the creation, though John adds that the Logos was God.

130. How does Philo strangely approach the character and mission of Christ, without openly acknowledging it? He is understood to have remained a Jew to the last, though he doubtless exerted a great influence upon many Alexandrine Christians. But he ascribed to the Logos many attributes which the Christian Church, under the same name of Logos, ascribed to Christ. He called the Logos or Word "the whole mind of God, the Shekinah of God, the Shadow of God, the Eldest Son, the Firstborn of God, the King's Architect, the Book of Creation, He is the Helmsman and Pilot of the universe.

131. In what relation did the Logos of Philo stand to mankind? What is this Philonic "Son of God" to us? "The answer is given", says Dr. Biggs, in his Bampton Lecture, "by the peculiar position of the Logos who stands between God and man partaking of the nature of both. For man as regards the reason is the image of the Logos, as the Logos is the image of God. Hence the Logos is the 'Mediator', the 'Heavenly Man', who represents in the eyes of God the whole family upon earth. He is not indeed the point of union, because we may rise above him. The knowledge which he gives is a lower knowledge, the knowledge of God in nature; and our allegiance to him is therefore but temporary and provisional. But he is necessary as the door through which we must pass to direct communion with the Father."

132. How does Philo evade the substantial and vital elements of the Christian doctrine of the Logos? Either by allegorizing or by limitation. He has here recognized a doctrine of mediation, but he has crippled it by limitation to "a knowledge of God in nature", whatever that may mean. So also, he admits that the Logos makes an atonement for man, but he mystifies the subject by comparing the Logos to the High Priesthood and to Melchisedek. It will be seen that Philo's Logos is not Christ. It is never incarnate; its mediation is a fancy, and its atonement is mystical and unreal.

133. What distinction did Philo make in different kinds of knowledge? He pointed out two kinds, or degrees, of knowledge: that which we learn through the Powers, and that received directly from God. The first is the life of Faith, Hope, Discipline, Effort, the second is that of Wisdom, Vision, Peace. The Powers are summed up in the Logos, and He is the God of the imperfects - the neophytes; but the Most High himself is the God of the truly wise. The knowledge of the Most High is vision, the direct personal communion of a soul that no longer reasons, but feels and knows. Here was the rock on which the Christian Neo-Platonism split. This notion of esoteric knowledge, direct vision, occultism or ecstacy, or whatever we may call it, opened the way for all manner of fanaticism and extravagance. Every incoherent and unbalanced dreamer might be his own prophet. It was an earlier development of all the nonsense of our modern Theosophists. Indeed, it has had many outcroppings, in one form or another, all down the centuries.

134. What was Philo's final relation to Judaism? While he remained a trusted Jew, and honored the law, he really superseded it by rearing a Greek eclectic system upon it, for the development of which the Law had been a preparation. It will be seen here how remarkably he had prepared the way for the teachers of Christianity. He had led the way to the very threshold of Christian doctrine and then, with marvellous inconsistency, had turned back to a modified Judaism. More accurately, he had produced a Platonic travesty of Christianity, which would still allow him to remain a Jew. In spite of his poetic vaporing and mysticism, he had rendered a service to the Christian Church.

135. What was the influence of Neo-Platonism upon the Christian Church? It is a question which has been much discussed whether it gave a coloring to the New Testament itself. Dr. Biggs thinks that there is little doubt that the Apostle John acquired from Alexandria that conception of the Logos, or Word, which differentiated his gospel from the others and which first brought Christian theology within the sphere of metaphysics. He does not deem it necessary that he should have received it from Philo, as the Logos doctrine was probably older than Philo. But he quotes Dr. Edersheim as saying that "it is universally acknowledged that John borrowed the name of Logos to ex-

press the manifestation of God." On the other hand, Ewald and Harnack, and Dr. Westcott in his Introduction to the Gospel of St. John, combat this view. One fact which militates against the theory of borrowing, is that Philo's Logos does not correspond with John's. It is not the Christ, nor any Messiah, nor an atoning Saviour. It is never incarnate and even lacks a clear personality. Philo's emancipation comes by knowledge and not by faith. Forgiveness has no place, and vicarious suffering no meaning. Dr. Biggs is very confident that Philonism had considerable influence upon some of the early Alexandrian Fathers, and of this there can be little doubt. Origen and Clement are strong examples.

136. What is the strong contention of Pfleiderer in regard to the influence of Philo upon the New Testament writers?

He claims that Paul shows traces, and the author of the Epistle to the Hebrews much more, and the Gospel of John more still. Philo had connected the Logos with Moses, the High Priests, and Melchisedek; and here Pfleiderer finds the source of the references in Hebrews to the priesthood and Melchisedek and the general allegorizing tendencies of the Epistle. Pfleiderer regards the Gospel of John as, not so much a narrative of Christ's life and death, as a theological treatise. Its doctrines are drawn, in form at least, from Philo and Paul - all of which supposes that the gospel was written, not earlier than the close of the first century, probably somewhat later.

137. What may be said of Pfleiderer's positions?

(a) They are strongly contested by able scholars and are only theories at best. (b) Even if we admit their correctness, the inspiration of the great truths of the fourth Gospel is not discredited by the mere form of conception or the names or illustrative phrases which its author employs.

138. What permanent benefits probably resulted to Christianity from Neo-Platonism? Over against many evil influences, there was doubtless an increased tendency to develope a subjective type of piety, and so far to overcome the stiff externalism of the old Jewish cult. Its emphatic lesson was that the kingdom of God is in the heart and life. It also helped somewhat to resist the other-worldliness of asceticism, and the entire notion that heaven hereafter is purchased by self-torture now. The general influence of Platonic philosophy, however modified, doubtless accomplished much in advancing the scholarship of the Christian Fathers, in broadening the knowledge and the spirit of men like Origen, who became chief apologists and defenders of the faith, against the subtle and bitter attacks made with the weapons of the Greek learning.

139. What was Gnosticism, and how was it related to Neo-Platonism? It has been said that the Aeons of Valentinus and other Gnostics were but the Ideas of Plato seen through the fog

of Egyptian or Syrian thought. The Gnostics had something each of Platonism, Persian dualism, and the Christian doctrine of providence. They extended the fanciful analysis of Philo to still greater length. Their world-philosophy was grotesque. Their more intelligent leaders accepted the Christian creed as an exoteric and simple cultus for the masses, but held that their higher and mysterious Gnosis, or complete knowledge, was the prerogative of the favored few. This knowledge, like the ecstacy of the Neo-Platonists, was an immediate communication from God. In the end, however, the God of the Gnostic was lost in a mist of dreamy speculation. Valentinus separated God from his attributes and reduced Him to an Eternal Silence; while Bassilides ended with what he was pleased to call the Non-existent God.

140. What merit is accorded to the Gnostics? With all their metaphysical folly, they seem to have had an earnest ethical purpose. Their great problem was to solve the mystery of existing evil in the world. One thing they would not in any circumstances admit, viz: that God was in any sense, or degree, the author of the world's pain and suffering. Philo's subterfuge from this problem, viz: that matter existed from eternity as an evil factor for which God was not responsible, did not satisfy the Gnostics. On the whole, they rather leaned to the Persian dualism. Their earnest struggle with this hard problem won for the Gnostics the respect of the late John Stewart Mill.

141. What changed character did Neo-Platonism assume at Rome? It took the direction of Pagan philosophy, instead of the philosophico-theological type of Alexandria. As the Alexandrians had tried to reconcile Platonism with the Hebrew law and theology, so Pagan teachers at Rome tried to blend it with the old heathenism.

142. Who is recognized by Schwegler as the leading teacher of Neo-Platonism? Plotinus, a native of Lycopolis in Egypt. He had been a pupil of Ammonius Saccas, a Platonic philosopher at Alexandria, and there is a fair presumption that he was more or less familiar with the Jewish compromises of Platonism with the theism of the Hebrew laws and prophecies. About 23 A.D., he became a teacher of Neo-Platonism at Rome. His fragmentary writings were edited and published by Porphyry. From Alexandria and Rome, Neo-Platonism passed over to Athens. In the fourth century, Jamblicus was a prominent Neo-Platonic teacher.

143. How does Schwegler characterize the system? He says: "The common characteristic of all the Neo-Platonists is a tendency to mysticism, theosophy, and theurgy. The majority of them gave themselves up to magic and sorcery, and the most distinguished boasted that they were the subjects of divine inspiration and illumination, and able to look into the future and work miracles. They professed to be hierophants as well as philosophers, and exhibited an unmistakable desire to establish

a Pagan copy of Christianity, which should be at the same time a philosophy and a universal religion." (Hist. of Phil. p. 179)

144. To what crude and mystical system of our own time does this description seem strikingly applicable? Theosophy. One is led to suspect that Madame Blavatsky had studied the writings of Plotinus and other Neo-Platonists and mingled their theories with Buddhism and Spiritualism. Like Philo and Plotinus, they seek to combine Christianity with their Greek and Hindu mysteries and occultism in a system which shall be at once a philosophy and a universal religion. The dragnet product which Schwegler describes, has a counterpart in the literature of the Theosophical Society. There is another parallel in the fact that Theosophy, like Neo-Platonism in the Roman Empire, is a violent reaction from a prevailing scepticism. Its ranks are filled from those of Spiritualists and others who had made shipwreck of their Christian faith. When Plotinus says that knowledge of the true cannot be found when the objects known are separate from the subject knowing, but only when the distinction between knower and known disappears, he reminds one of the transcendental vaporings of so-called Christian Science. If it means anything, it means a mystical absorption into deity, or in other words, Pantheism.

145. What terms applied by Plotinus and also by Philo, give countenance to this pantheistic tendency? In speaking of God they studiously avoid the usual names of deity, as too anthropomorphic, and speak of God as the "First", the "One", "The Good", etc. Instead of assigning attributes, they only strove to avoid such expressions as would seem to convey any idea of God.

GENERAL INFLUENCES OF GREEK PHILOSOPHY UPON THE WORLD.

146. What united influence did the various schools exert? They doubtless all contributed toward the overthrow of the prevailing heathen superstitions. The poets had held the attention of the people for a long time and had debauched public sentiment by their subtle and seductive representations of immoral deities. The Pantheon of the Greek and Roman mythology was a chamber of horrors, in spite of its attractive forms. The pages of the Roman satirists have depicted and the exhumed ruins of Pompeii have illustrated, the corruptions of classic lands. Against the superstitions which fostered these evils, even the Sophists directed their invectives and their ridicule. Against these, Socrates gave the labor of his life, not in direct attack, as his accusers alleged, but by showing the folly of vice and exalting virtue as the great end of life. Plato, philosopher and poet, pointed men toward heaven along the way of beauty, truth and goodness. Aristotle dissipated the mists and shadows of super-

stition with the substantial and practical facts of life, and substituted a real world for one of fancies and fables.

147. What intellectual benefits did philosophy impart? All the great philosophers disclosed to men the noble powers and capacities of the human understanding, and pursuits of happiness infinitely higher than those which are shared with the brute. They overcame the stolidity of heathenism and aroused a spirit of inquiry. They partially relieved Christianity of the responsibility of antagonizing the national superstitions. Philosophy had already discredited and crippled their influence when the Christian faith encountered them. Socrates and lesser sages had fallen as martyrs before any Christian had suffered.

148. How did even the failures of philosophy lend a negative influence to the success of Christianity? If the profoundest and noblest systems that human wisdom had ever devised were found to be powerless to secure the highest welfare of mankind; if Greek culture, and Roman power and influence were alike unable to accomplish the elevation of society, but, on the contrary, were both attended with the swift decline and corruption of society, the way was so far prepared for some higher moral and social force, and this was found in Christianity.

149. In what respect did the noble teachings of Plato fail to supply the necessities of mankind? They awakened a desire to know God, but they did not clearly reveal Him, much less open a way of access. Plato also failed in adaptation to the general wants of the masses. His soul was not moved for the weary and heavyladen, or for the ignorant, as for wandering sheep without a shepherd.

150. What pathetic and even prophetic expression did Plato himself give of the sad short-comings of his attainment of divine truth? "We will wait for One, be it a god, or a god-inspired man, to teach us our religious duties, and, as Athene in Homer says to Diomed, to take away the darkness from our eyes." And, in another place: "We must lay hold of the best human opinion in order that borne by it as on a raft we may sail over the dangerous sea of life, unless we can find a stronger boat, or some word of God, which will more surely and safely carry us." Uhlhorn, in quoting these words from Plato's Epistles, adds: "The old world, convinced of the fragility of its self-constructed float, now desired this stauncher vessel; confused by its own wisdom, it longed for a revelation."

151. How, according to Pfleiderer, did the Aristotelian philosophy fail? "The speculations of Aristotle", says Pfleiderer, "dropped the religious basis of ethics altogether, and reduced the latter to a descriptive analysis of the various modes of human conduct and thought. The same road was followed by his successors till the Stoics, who began again to connect ethics with metaphysics, and so gave that science once more a close relation to religion."

152. How did the Stoics effect this recovery? "They regarded that reason which ought to be the principle of our action as an efflux of the divine reason, and thus made the exercise of virtuous wisdom appear as the fulfillment of the divine calling, and in the light of pious obedience to the divine government of the world."

153. How does Pfleiderer make this connection of the human reason with the divine a common bond? "Inasmuch as all men alike have a share in the divine wisdom, it forms a bond of universal moral obligation, which, because it is based on the affinity to God of human nature generally, transcends the limit of people and race. Thus this philosophy arrived at the thought, big with promise of the future, of a kingdom yf God which embraced the whole of mankind, in which all should be fraternally joined together as subjects of the same divine law, namely, the reason which is both divine and human."

154. Yet how did Stoicism also fail in moral power, according to the same author? "That it failed to achieve any thorough reform of society was due not only to the fact that philosophical ideas never possess that universal and energetic motive power which belongs to religious ideas, but more particularly to the inner defect of Stoicism. In its abstract idealism and rationalism, it set its pride in the indifference of the thinking mind to the heart which feels, and thus necessarily weakened and impaired the sympathetic instincts of our nature, on which alone all positive social ethics are based. Thus it was perfectly natural that the Stoic ideal of humanity, however theoretically true, yet remained practically unfruitful, or rather that its real value lay only in the fact that it helped to prepare the way in the heathen world for that religious idea of humanity with which Christianity was charged; it was also helpful to Christianity at a later time, serving in various ways to set in a clear light the truth of the new doctrine."

155. Wherin lay the defect in Seneca's Stoicism? It had not the moral power to hold even him to the practical logic of his own convictions and precepts. He taught the vanity of all earthly things and was the author of the famous dictum that "not to want a thing is equivalent to having it", and yet, according to Uhlhorn, he amassed a fortune of $15,000,000 by questionable means. He taught that all outward calamity is only a divine instrument of training designed to exercise men's powers and teach the world indifference to external conditions, and yet in his time of misfortune he was overcome with fear and contemplated suicide as an escape from a world whose adversities he had not the fortitude to meet. The part which he had taken in relation to the murder of Nero's mother was a violation of all moral principles.

156. What practical failure did Marcus Aurelius experience? A vein of sadness runs through all his writings. Though a wiser and better man than Solomon, he became almost equally pes-

simistic, as some of his utterances show. He believed in God and sometimes longed to be rid of life and return to his Creator; but this was rather a contemplated escape than a joyous expectation. Within a century after Marcus Aurelius, the Stoic philosophy had disappeared except its influence on Christianity and Roman law.

157. What contrast does the fate of the Greek philosophies present to the living and perpetuated influence of the Gospel of Christ, and what is the secret of the difference? Christianity absorbed what was of real value in Stoicism, acknowledged the inspiring doctrines of Plato, and adopted the philosophic methods of Aristotle, a process which Augustine, in his Confessions, compares to the "spoiling of the Egyptians", solving all the mysterious problems which they had attempted, by the clear light of a divine revelation, it raised its temples above the Academy and the Porch and the ruins of the Empire itself, and while philosophies were, for a time at least, forgotten, it bore onward its standards to the conquest of the world.

158. What were some of the elements by which the unique supremacy of the Christian faith wrought its victory over Pagan worship and Greek philosophy? (a) It revealed God to man in a clear light which even Plato had not attained to, though he diligently sought it. Socrates, Plato, Aristotle, Zeno and Epicurus had all believed that there was a God, but they had not conceived of Him in any practical and available way. Christianity was anthropomorphic so far as the finite capacity of man to know the Infinite demanded, and it met a real want of the human heart by presenting God as He had been presented by no other system, as a reconciled Father. "Men wanted a Father", says Renan, "who should take account of their efforts and assure them of a recompense. Men wanted a future of righteousness in which the earth should belong to the feeble and the poor; they wanted assurance that human suffering is not all loss, but that beyond this sad horizon dimmed by tears, are happy plains where sorrow shall one day find consolation." (Hibbert Lectures, p. 42)

(b) Christianity presented the being and love of God as they had never been presented before, in the form of a divine and helpful personality. In any true philosophy of religion, this element cannot be overlooked. It may be said that the Buddha had previously illustrated the power of personality over his followers, but that, as in the case of Socrates and Confucius, was only a human personality. Buddha could only exhort every man to depend on himself. His system never rose above the measure of human resources. Referring to the importance of the element of personality, Pfleiderer says: "When we consider that the worship of sacred human personalities is the one point common to the three world religions, Islam, Christianity and Buddhism, which in other respects differ so widely from each other, we can hardly help supposing that this pious reverence for human ideals ... is the spring of the specific power of expansion these religions possess." As for Islam, Lecky has pointed out a fatal defect, in that while it proclaimed the lofty ethics of the Old Testament, it presented no worthy ideal in the personnel of its founder. "Mohammedanism", he says, "has been barren in all the higher and more tender virtues because its noble morality and its pure theism have been united with no living example." (Hist. of Morals, vol. 2, p. 10). Christianity presented the new element of self-sacrifice for others as a moral force in the world.

DISINTERESTED TESTIMONIES FOR CHRISTIANITY.

159. How has Lecky traced the history of its success? "The history of self-sacrifice during the last eighteen hundred years has been mainly the history of the action of Christianity upon the world. Ignorance and error have no doubt often directed the heroic spirit into wrong channels, and sometimes even made it a cause of great evil to mankind; but it is the moral type and beauty, the enlarged conceptions and persuasive power of the Christian faith, that has chiefly called it into being; and it is by their influence alone that it can be permanently maintained." (Lecky: History of Rationalism)

160. What is Pfleiderer's tribute to the assimilating power of Christianity? "If the Christian religion, which proceeded from the prophets and apostles of the Bible, not only exhibited from the very first an unlimited impulse to spread, but also the capacity to enter into the life of the different people ... if history shows all this to be the case, then it manifestly furnishes us with the most brilliant and irrefutable apology for the unique superiority of Christianity to all the other religions." (Pfleiderer: The Philosophy of Religion)

161. What was Matthew Arnold's estimate of the perpetuity of this influence? "Christianity", he says, "will survive because of its natural truth. ... Neither will the old forms of Christian worship be extinguished by the growth of a truer conception of their essential contents. ... Christianity will find the ways for its own future. What is certain is that it will not disappear. Whatever progress may be made in science, art, and literary culture - however much higher, more general, and more effective than at present the value for them may become - Christianity will be still there as what these rest against and imply; as the indispensable background, the three-fourths of life." (Arnold: Last Essays)

162. How does Lecky speak of the completeness with which Christianity met all the wants of men and of society? There can indeed be little doubt that, for nearly two hundred years after its establishment in Europe, the Christian community exhibit-

ed a moral purity which, if it has been equalled, has never for any long period been surpassed. Completely separated from the Roman world that was around them, abstaining alike from political life, from appeals to the tribunals, and from military occupations; looking forward continually to the immediate advent of their Master, and the destruction of the Empire in which they dwelt, and animated by all the fervor of a young religion, the Christians found within themselves a whole order of ideas and feelings sufficiently powerful to guard them from the contamination of their age.

163. What does the late Dr. Henry B. Smith say of the later Neo-Platonism? That it was an eclectic mixture of Greek, Roman and Jewish elements, designed to supersede Christianity. Celsus and Porphyry, as well as Plotinus, Proclus and Julian, all used its weapons. Celsus, for example, maintained that the Greek Logos was the true Messiah, and this fair Kosmos the Son of God; that Christianity led to social disorders and that the only way to sustain law and support the state and nation was to prop up the old temples of the gods.

164. What was the chief ground of assailment made by Celsus against Christianity? That it claimed to be the only true religion, and was therefore an unreasonable and uncharitable system, quite in contrast with the religions of Rome which freely admitted all other faiths to a place in their Pantheon. Besides this, Christianity was a new religion, and therefore had the less reason for its presumptuous and intolerant claims.

165. To what means did Porphyry resort in order to offset the powerful personality of Christ? He resurrected Pythagoras as the leader of a school of lofty ethics, and idealized the impostor Appolonius of Tyana, as a wonderful and supernatural counterpart of Christ.

166. What were the tactics of the Apostate Julian against Christianity? He summoned all the hostile forces of the old world in one joint onset, the state against the church, philosophy against faith, the old cultus against the new, custom against innovation, a great nation and many nations against a small, ambitious and intolerant sect. Julian also contended, with some plausibility, that Christianity, by its trinity, had broken with Jewish monotheism, and that it undertook to bridge the gulf between the finite and the infinite. Like the Arya Somaj of modern India, he borrowed the prestige of Christian ethics for his old heathenism.

167. What, according to Prof. Henry B. Smith, was the result of these attacks? He says that in consequence, the Christian literature of the second century was to a large extent apologetic. In that century, we have the noble defences of Justin Martyr, Tatian, and the anonymous and very able Epistle to Diognetus. Also, later in the century, Athenagoras, Theophi-

lus of Antioch, Clement and Tertullian.

168. Who made the chief reply to Celsus in his general attack upon Christianity? Origen, who took up his famous defence fifty years after the work of Celsus appeared, and he did it then in answer to a request from Ambrose. It is only by quotations in this defence that the arguments of Celsus are known.

169. What great change occurred in the history of the Church after the time of Constantine? As the school of the Stoics had declined and disappeared, and the chief assailants of Christianity had been answered, the age of apologetics was followed by an age of dogmatism and, for nearly a thousand years the decisions of Popes and Councils were the end of all controversy. It would have been better if schools of philosophy and pseudo philosophy had continued their attacks and the intellectual life of the Church had been given to apologetics, instead of ecclesiastical intrigues and the stamping out of heresy.

VI. AN OUTLINE OF LOTZE'S PHILOSOPHIC ARGUMENT FOR RELIGION.

The translation of Herman Lotze's Philosophy of Religion was begun in 1882 by Miss Emily Mary Müller, daughter of the distinguished Oxford Professor, After her marriage to Prof. F. C. Conybeare, she laid this aside for other work of the same kind and it was never resumed. After the early death which terminated her brief married life, her husband completed the translation, as a tribute of affection to his deceased wife, as well as from an appreciation of the merits of the work. It is characterized by a peculiarly close logical method, and its purely philosophical argumentation. Though by no means up to the requirements of traditional theology, it renders good service in successfully combating the errors of modern materialism and furnishing substantial arguments for the Being of God. The following questions and answers are mostly confined to Lotze's outlines.

1. What necessary relation has philosophy to religion? Could religious truth be fully apprehended by the human reason, philosophy would be the only means of establishing and expounding it. On the other hand, even though it could not be found out by reason, but required a revelation, it would still be necessary for philosophy to show how the truth so revealed was connected with our conception of the world, and with our needs and duties.

2. What then are the questions before us in the philosophy of religion? "First of all, we must find out how much the unaided reason can tell us about the supersensuous world; and then we must discover how far the contents of a religious revelation agree with these fundamental principles; and lastly, we must take a critical account of the errors which may arise in connection with each point."

3. How do first principles in religion differ from axioms in science? The axioms of science are hypothetical. "They do not narrate or assert that anything is or has happened, but only that if something were to happen it must necessarily correspond with certain conditions." But the first principles of religion, as distinguished from moral principles, are dogmatic statements which assert the reality of particular facts, such as the existence of God, the creation of the world, etc.

4. What do primitive, or intuitive, feelings imply? A supersensuous world and a divine communication. Our inward emotions can only be comprehended on the assumption of certain facts which seem to fill gaps and supply deficiencies in our knowledge.

5. What then is religious faith? It is the inner experience of impressions which we ascribe to divine influence, and in which we trust. But before the content of such faith can be formulated in articles of religion for general use, reason must

determine how the causes and import of these inward emotions cohere with the rest of our experience. This is necessary when historical formulas are offered to us for acceptance.

6. Why can we not prove the existence of God from premises? Because no premises could be allowed to be anterior to this highest of all premises which gives to all realities their title to exist.

7. What difficulty does Lotze find in the ontological proof of God's existence? He maintains that the ontological argument, viz: that because God is, on the start, assumed to be a perfect being and one of his perfections must be reality, therefore, He must necessarily exist, else He would be self-contradictory - that this argument might apply to any lesser being than God, for the contradiction, or lack of it, is only subjective in our conception of a perfect being, while in reality, He might exist or not.

8. What was Anselm's method of proof, and how does Lotze object to that? Anselm argued that God is real because He is that than which nothing greater can be conceived of. For, to think of Him as real makes Him greater than to think of Him as unreal. Therefore, the real is to be inferred. To this Lotze replies, that the real thing which is greater than its unreal counterpart may be an event or a world order, and not a God at all, still less a personal God.

9. What is the common cosmological argument, and how does Lotze treat it? It is this: that the world which is conditioned, implies an unconditioned Being. But Lotze contends that absence of conditions is not necessity; it is only matter of fact. It is only proper to say of the so-called necessary truths, that they are unconditionally valid. Our natures may be so constituted that our recognition of the truths is necessary, but the necessity may yet be in our natures. God is not necessary, though our belief in Him may be so.

10. But, how does this admission that we are so constituted become nearly tantamount to a presumptive proof of the argument which he opposes? If we are so constituted, the probabilities all are that our conceptions have a close correspondence to some great truths of which they are but finite reflections.

11. What further defect would appear in the argument from the unconditioned? We should still need to show why One, of many possible unconditioned things, should be regarded as supreme.

12. How may this be illustrated? While it seems as easy to think of things or beings as originally one, as to think of them as originally many, and to be at rest as supposable as to be in motion; yet Lotze only proceeds upon the hypothesis that they are unconditioned by exterior causes leading to change. As

for the cosmological argument for the existing cosmos, it shows plurality as a fact, and also the motions of nature to have always been as they in fact appear, or show when and how they became many, and were set in motion; and that would imply that they are conditioned.

13. What is the contention of Lotze with regard to what is accidental, and therefore not necessarily existent? That the world is not so accidental as to require an Absolute ground in Reality. He makes an accident a side issue, which is not necessarily due either to a main purpose or an established law. Only that is necessarily existent which depends on a train of causes and conditions. Whatever has no ulterior conditions back of it, will be real only as matter of fact, though our recognition of it is necessary.

14. What is claimed in regard to pluralistic theories of science? Lotze claims that if unconditioned means only matter of fact, then cosmological proof leads to pluralistic views of natural science. By this is meant, that science assumes as facts absolutely given and underlying nature, a plurality of fixed and unchangeable and at the same time ultimate subjects, whether elements, atoms, or beings, and assumes along with them a movement and interaction which never had a beginning.

15. How does he reason against the Teleological argument? He claims that we can only show adaptation in objects, effects and events, but not necessarily previous design. He asks how we can know that the harmonious outcome was not the fortunate result of a combination of influences and conditions which were no part of a plan. Our answer is that we might suppose the same thing of any great result of human workmanship. We might equally well conclude that a fine steamship was the result of fortunate conditions and coincidences.

16. What argument does Dr. Momerie present against a cosmos created by chance? In his paper, read at the Chicago Parliament of Religions, he quotes de Morgan's estimate that with only eleven planets, with their contents and their movements, there could be only one chance in 20,000,000,000 for their present manifold existence.

17. What is his method for showing that the argument from design is mere reasoning in a circle? This: that by presupposing a design we are led to regard any evidences of variation from that design as exceptions to a rule, whereas the argument from design rests upon the strange belief that whatever is irrational and without purposeful intervention, is most likely to occur, and that, therefore, this should be considered the rule.

18. How shall we answer this? We deny both clauses of the statement. (a) There is no presupposition of design which we consider tantamount to a rule. (b) In considering the question of a cosmos by chance, we concede an equal antecedent prob-

ability to each of the 20, 000,000,000 chances.

19. What is Lotze's reply to the argument for the supreme wisdom revealed in the world? He says: There is too much evil in the world to allow the use of such superlatives, and besides, we only know the world that is, and not the possibly better ones which might have been.

20. What is his disposal of the moral form of cosmological proof? He states this form of proof thus: There is such a lack of proportion between merit and reward in this world that there must be some supreme ethical principle which shall set things right. This too, Lotze calls reasoning in a circle. If we were persuaded beforehand that there is a righteous God, we might suppose Him to set things right, but we could not infer his necessary being from the existing disorder.

21. How does Lotze regard those modern philosophers who deride the old theological argument (of Paley and others) from design, and who yet hold to a certain immanent conformity of means to ends; and who hold that beings, and particularly men, are self ends and realize themselves by their own intrinsic powers? He disapproves of this as being equally untenable with the other view.

22. How does he treat the evolutionary theory, that inthe course of nature and without design, many ill-adjusted and abortive forms came into existence and failed, while those "which had the good luck to be well-adjusted" have alone survived, and which, on that account, seem to have been chosen by design? He thinks this may be true, but we have no sure proof of it, since what is inharmonious has not been excluded from reality, but on the contrary, many evils, sicknesses and defects now existing show that nature impartially produces many flaws, and that these only perish because they are self-contradictory.

23. What is the value of the fact that a certain process of outward adaptation seems to adjust many independent parts to each other in the course of their development? Lotze thinks it renders it probable that one intrinsic principle generates them all. Yet he does not regard this as capable of proof, because there are in the world so many evidences of antagonism at the same time. And he concludes that the balance of proof from teleology would indicate, not one, but various purposes or ends, and would thus lead to polytheism.

24. How improve the teleological argument, and render it less objectionable? By basing it, not upon the theory of purposeful action, but upon simple action alone. None can deny that things act upon each other, which implies that they are more or less conditioned upon certain relations to each other; (e.g. this is shown in chemical affinities). And as we study these conditions, we shall discover all along certain presuppositions.

25. From what four presuppositions or assumptions must all natural science start? (a) There is some one or other matter of fact which we must admit is eternal and ultimately real. (b) This reality must be regarded as that which experience shows that we must regard it, if we are to attempt to explain it at all. (c) Experience shows that there is, for us, an indefinable number of real elements, equally independent of each other. And we must assume - at least, natural scientists do - that they have always been in motion. (d) There are universal laws of nature which determine the results which shall flow from the relations into which these elements enter with each other. And these laws unite the elements and their interaction into one world system.

26. How may it be shown on what authority this interaction according to universal law argues identity or community of all parts? We proceed to consider the changes in each which are affected by their relation to and combinations with each other. They are beautifully illustrated in chemistry, e.g. carbon becomes a something different, i.e. a carbonate, when combined with various other agents. So with nitrates, oxides, etc. And although a thousand combinations may be formed, the precise law of combination and its results never vary. Thus, all these supposed independent and self-existent agents are, after all, closely identified with each other.

27. What does Lotze say of this manifest limitation to the alleged pluralism in the elements of nature? He admits the limitation, but does not give it full force. He claims that this virtual unity does not prove a common origin - possibly things always existed in their present diversity.

28. But, on the other hand, how is their real unity still further shown? By the fact that these primal elements, whatever form they may take - whether melted or burned, combined or separate, whether solid or liquid or gaseous, whether they be found in mineral, vegetable, or animal life - are always the same, and in the one economy of the ever changing but imperishable world they are found in combination, gives strong proof that one power has produced them all.

29. To what self-contradiction does the pluralistic theory of science lead? It puts side by side two incompatible propositions, the one of which is that there is a multitude of equally original things which have nothing to do with one another; while the other is that (in their necessary relations) they have such a concern in each other that one of them adjusts itself to the rest. How can two substances be independent when the presence of one will turn the other from a solid to a liquid or neutralize and destroy the power of both? It is idle, therefore, to speak of these things as eternally existing entities, each having its independent law in itself.

30. Where, and in what, then, can any so-called law of physical nature inhere, if not in the individual objects of nature? It is impossible for materialistic science to answer this question. Lotze has shown conclusively that a state or property of one thing cannot pass over to another thing having a different property or state; that even if it could become the property of the other, there would be a conceivable instant during which it would be in transit and would belong to neither.

31. Is anything to be gained by supposing that the different objects in nature have some mysterious law in partnership, so to speak; something which, though not being inherent in any one of them, yet has a necessary relation to them in their collective capacity? Nothing would be gained; for such a law, if outside of the independent objects of the universe, would be outside of the universe, and could no longer be called natural law. Its uniformity of operation would not lie in the objects with which science deals, but in something ab extra and above nature.

32. Would it help matters to suppose a mysterious unintelligent influence, like the "ether" of Des Carte, or the subtle fluid of the Chinese philosopher Chu Hi, or the "Astral Light" of the Theosophists, as pervading all space and constituting an active medium between the elements of physical substance? This would also be useless, because, in the first place, science affords no proof of the existence of such a medium, and if science, baffled by the mysteries of the world's phenomena, is forced to guess at some such force, it might as well call it an intelligent and omnipresent spirit as to call it a law of nature

33. Does Leibnitz give us any relief with his theory of living monads, or intelligent original atoms, each of which is an all-sufficient microcosm and an immortal soul? No help whatever; since these independent atoms would have no power to move each other; there could be no unity of action without the control of some higher force adapted to all.

34. What then is the legitimate outcome of these reasonings? It is this: that there can be no universal law of nature without a lawgiver. Such a law could not inhere in separate, diverse, and independent substances or objects. The order of the universe could not be regulated by what Mr. Martineau has wittily called "a plebiscite of atoms", even if, with Leibnitz, we make them intelligent. We are shut up to the conclusion that the laws of nature are the behests of an absolute and all-wise Intelligence, and that it is an unphilosophic evasion to call Him by any lesser name than God.

35. What was the view of Matthew Arnold with regard to that force in the universe which is the source of moral action in men? He maintains that we have a clear conception of an eternal power, not ourselves, which makes for righteousness, but he re-

garded the scientific proofs of a thinking cause of the world as just as baseless as the popular argument from miracles, and even more so. There is no basis in our experience for such a belief.

36. What does Pfleiderer say to Arnold's reasoning? He says that Arnold's mysterious "Not ourselves", of which he claims to have a clear conception, is as destitute of scientific proof as the religious view which he opposes. "Is it not much simpler and more obvious", he asks, "to see the cause of the moral experiences of the world in a moral being, that is, a being who thinks and wills, than in a mindless and will-less nature-power, of which it is hard to form any conception; the harder the more we try to keep it from any analogy with our own will force?"

37. What does Lotze claim as the advantage of having seen that there is an all-uniting and absolute force in the world of differing beings and objects? This: It affords "a basis for our certitude that the rich and concrete principle which religion sets at the apex of reality must before all things satisfy this requirement of absolute unity."

38. How can this Absolute One be identified with the God of religion? Various answers are given. Materialism identifies it with matter, and denies that there can be any reality beyond the scope of the sensuous. But Lotze replies that matter itself is never the object of a sensuous intuition; it is a conception formed by the reason out of the images which are seen, compared, measured, etc. We know about matter, what it does, how it is limited, etc., but we do not know matter and cannot explain its existence. We cannot predicate unity of matter; only the conscious spirit which knows itself to be one can complete our conception of matter.

39. What does Lotze say to the possibility of evolving consciousness (as in man) out of a blind and unconscious world force? He argues against it conclusively. That force, being invested by us with only the properties which we commonly ascribe to matter, can never reach a stage (so far as we can see) at which it should begin to evolve something higher than itself, i.e. ideas and conscious emotions.

40. On the other hand, can the monistic view that what we call spirit is only a higher and more subtle form of matter, be made more satisfactory? It is impossible to conceive of a Higher Principle which embraces both the conscious and the unconscious, but whose content cannot be definitely assigned to either.

41. Is the Ultimate Real an unconscious spirit (e.g. like Schopenhauer's "Unconscious Will") ? Lotze denies this assumption and thinks it meaningless. He denies that this unconsciousness of the Ultimate can be inferred from our unconscious

states of mind, as some claim.

42. Is the Absolute personal, as well as spiritual? It has been asserted that it cannot be, because such personality denotes distinction from other personalities equally real, and this would imply limitation. But Lotze contends that the Ego is not conditioned by the Non-ego. It exists independently, whether there be a Non-ego or not. In other words, these terms do not arise merely in and through their contrast. But while the Ego exists of itself and independently, yet, in our conception, it stands as distinguished from other egos, real or supposed, or from other objects or things.

43. Yet what flaw lies in this supposed contrast? Really, when we assert our personality, we are not consciously contrasting our individuality with that of other persons or things. We are not saying: "This is I, and not some other person, or something having reference to another." We simply assert a conscious fact of ourselves. The thought of relation to other egos is only a result of reasoning.

44. How will this apply to God? In like manner, our conception of God does not necessarily imply other gods. It only concerns Him, and nothing outside of Him.

45. How must the consciousness of the Ego in God differ from that of finite minds? We gain this consciousness in fulness by our observation of the outward phenomena of the world in connection with our conscious experiences. But, with God, no such process of observation and experience is necessary. There is with Him no before and after, no order of experience or knowledge. His knowledge is immediate from the beginning. He is an eternally active thought.

46. Does not this reasoning necessitate the supposition that matter upon which He acts is eternal also; and that God created the world in the sense of modification and development only? At first thought it would appear that matter must always have existed. There is an acknowledged difficulty in supposing that God began at a certain time to do this or that, as we do. This difficulty was brought out by an acute Hindu youth in a Bible class, when he opened this dialogue: "Teacher, do you say that God created the world for His own glory?" "Yes", said the teacher. "Did it promote or increase His glory?" "Yes". "Well then, He had something after that which He did not have before, and how then could He be infinite from all eternity"? We may say, in general, that these beginnings which appear in the world pertain rather to the objects, than to the Absolute subject. As a matter of fact, all the visible phenomena of the world are under conditions of time and space. Results have beginnings and endings, but the power acting may yet be eternal and always at work. It is not necessary to suppose that the matter of which this earth, or even of this visible universe, is composed was origin-

ated when our solar system began its movements.

47. What then do we mean when we speak of matter as having been created? We mean that it is not self-existent, is not absolute or ultimate. It was originated by that infinite and intelligent Force which, as we have seen, controls and unifies its activities. The notion of time, or of an interval in which God had not yet created matter, is only a limitation in our finite conceptions; we can only think in terms of time and succession.

48. What difficulties should we encounter in thinking of matter, with its qualities, relations and activities, as eternal, self-existent and independent in its varied and conflicting parts? We should have a universe full of anarchy from the beginning. It were quite as difficult to conceive of the Infinite as having subjugated the many and conflicting forces of nature and the myriads of monads, for example, as to think of Him as having originally brought them into existence, with all their functions and adaptations.

49. By what distinction does Lotze show the personality of God to be even more complete than ours? This: "The forces and laws which govern our inner life must always seem something alien to ourselves, some nature lent to us, a hidden core of our true being. And, therefore, complete personality can only be in God, who is independent of all external things, while to man can only belong a weak and faint copy thereof."

50. Did God create the world and then leave it alone? To suppose this would imply that creation was only a change effected in a previously existing world, by which this world was made real, though only as a part of the previous broader reality. And, unless He continues His interest in it, creation would seem only a caprice and without significance.

51. Did God create the world out of previously existing materials? No. Both the fact and the forms and the content of creation "have their foundations in God Himself alone."

52. Can there be any antecedent law, in conformity to which God acts? No. His activity forms the law; the law does not determine the activity; law is a part of God's being, not above it.

53. Can there be any preconceptions of what a Deity should be, to which the being of God must conform? No. All our conceptions are of a derivation subsequent to the being of God and the existence of the world with all its changes and lessons. God is not one of many conceivable beings; He is one and single in a sense which does not admit of any general notion undr which He can be regarded as a part or a phase. In speaking of His attributes, we cannot select them from "a store of predicates from which He must choose."

54. How does Lotze dispose of the question whether God can do the impossible, or whether He is limited to the possible?
He shows that to say that omnipotence can do the impossible is nonsense, since all distinction between the possible and the impossible would in that case disappear. Yet there are difficulties in assuming that He is limited to the possible, as that would seem to imply a fixed constitution of things, by whomsoever established, which, like the old doctrine of the fates, controls or curbs even Deity. In conclusion; with God there can be no such antithesis as that of the possible and the impossible.

55. Did God create eternal truths as wholly subject to His will, or are they to Him also self-evident and morally binding?
Lotze says that if we suppose that God previously existing, created these truths, then before their creation He must have been an empty and characterless being. He was not God. On the other hand, we cannot conceive of God as having become conscious of previously existing truth, for in that case, how could He be eternal? The fact is that eternal truth and God's eternal being are inseparable.

56. What view does Lotze take of the limitations of reality? Only spiritual existences are real, because only spirits are able to think themselves and are not merely thoughts in the minds of others. Only spirits, therefore, have real being in the sense of independent being. Things are only appearances in the minds of thinking beings. They have no self created reality in themselves. As to Lotze's positions here, it is not easy for our minds to follow him in what seems a sort of metaphysical high road to an idealistic pantheism.

57. Is there any reason for supposing that the creations of God are confined to this world, or, if there are others, that they conform to this world order? Lotze thinks not. It is to him quite conceivable that other worlds exist with a world order quite different from ours, and that those world orders, because spiritual, may overlap and mingle with this that we see.

58. How does Lotze distinguish creation of spirits from emanations from God's own spiritual being? While we may not know the modus procedendi of the Divine mind, we may know the import of the creative act, which is this, namely: that the existence of the spirit world is due to a determination of the Divine will which might not have been. Emanation would be an outflowing and specialization of the Divine nature as a natural consequence of its being.

59. What says Lotze of the various cosmogonies? That there can be no theory of the process or the order of the creation. No one can say whether there was first the creation of formless matter, and second, a further creation of living forms. All we know is that matter is distinguishable from form. We cannot say that one preceded the other or that matter is eternal.

We can no more separate matter from form than we can separate movement from direction. This, however, does not interfere with theories of subsequent development.

60. What is Lotze's argument in regard to miracles? He contends (a) That it is unwarrantable to say that the natural order of nature is something which cannot be interfered with; for God chose this particular order out of many which were possible, and we cannot know what other resources He has. There is no necessary limitation preventing God from changing an order with respect to a particular event. But (b) while we cannot prove miracles to be philosophically impossible, yet experience is decidedly against them.

61. What are the difficulties of trying to bring the subject of creation within the limits or the modes of human thought? We can, at best, only think or speak of the import of God's creative act, not the order or the method. The import is this: that in order to the existence of the spirit world, a Divine will was necessary and a determination of it which might not have been. But we cannot think of this will as if it were a historic act which arose in God at a particular moment. All such attempts to make out a history of God in successions of time are illusive and only illustrate the inadequacy of human thought.

62. How does Lotze treat the contention of Tertullian that God must have labored in the work of creation, since such effort would make it a nobler work? He says it is a fantastic blunder to suppose that there were obstacles or weaknesses in God's nature which would render the execution of his purpose laborious.

63. What is the more common supposition, dictated by religious feeling? It is that the creation of the world was a work of the Divine love, a natural and easy prompting of God's own essential being. And that, accordingly, instead of having abandoned it in indifference, He ever continues His sympathetic interest in it.

64. What is the old distinction between "Traducianism" and "Creationism"? The mediaeval Traducianists held that the human soul, like the bodily life, is inherited in ordinary descent; while the Creationists believed in the creation of all individual souls. Either theory presents difficulties not easily explained away. If each soul is created, how can we say that God's creative acts are without succession in time ? And if souls are inherited, how can we claim that consciousness is their distinctive element? Evolution affords no relief, for that pertains to a slowly developed race and not to an individual. The whole subject is beyond our ken.

65. What is said of the Divine immanence? As between the theory that God created the world and then, having placed its operation under the guidance of natural laws, left it to it-

self, and the opposite theory that He continues actively interested in its maintenance, Lotze inclines to the latter. He maintains that creation implies continuance of power and control, just as we conceive of persistence in movement or the conservation of force.

66. How does the popular view of the world order conflict with the belief in miracles? It goes to the extreme of virtually denying the dependence of nature upon God. It assumes that at the creation the world was so thoroughly subjected to fixed laws that change is impossible and even Divine interference an impossibility. This, however, were to assume that God can be no greater than the particular world order which appears to us. We can never be sure that our experience has reached the full measure of all that God may have included in the possible scope of his laws.

67. What shall we say to the objection which Lotze makes to miracles on the ground that the admission of the possibility of miracles opens the way for arbitrary superstitions? We may reply that many other laws or powers of God may be abused by us, and yet that is no valid argument against their existence. His defence of the abstract possibility of miracles, while denying their practical impossibility, does not appear to be sound or consistent.

68. In what sense and degree does Lotze admit the possible efficacy of prayer without supposing a miraculous interposition of Divine power? He draws a clear line of distinction between the realm of free spiritual movement in the soul, and the action of physical laws. He admits that "the immediate influence of God may cause changes, partly in the form of inspiration extending our knowledge or insight, partly by strengthening our will toward what is good." He believes in intuitions based on a present and real interaction of the soul with God, which cannot arise unaided.

69. How would the principles here stated apply to the question of bodily healing in answer to prayer? So far as the above named inspirations and intuitions divinely imparted relate to the influence of the mind on the body, these principles would be applicable. They would not admit the supposition of a speedy eradication of an organic disease, but only such changes as might be gradually brought about through the mind's action upon the cerebro-nervous system.

70. What does the providential government of the world involve? Not so much a new modus agendi on the part of God, as the filling in of the order of development already fixed in and at the creation.

71. How has Christianity differed from most religious philosophies of the world in regard to the Divine activity in the world? While the old systems of India and of Greece have seen in the world an endless round of transformations in all

things from life to death and death to life; Christianity supposes a progress from a beginning toward a noble consummation. In other words, it supposes a history in the development of God's plan.

72. How does Lotze treat this subject? While he admits that the world of finite beings and the things which pertain to them may have a history, no such admission is possible as applied to God. He cannot have a history in the sense that His will is realized piecemeal and in succession, as in our own experience. All ends, future as well as present, are fully realized by Him from the beginning.

73. In what sense is God eternal? Not in the sense of outlasting time. We are confined to the present; the past is past and the future has not yet come. The line of the old hymn: "Lo! on a narrow neck of land I stand", is true of us, but not of God. He has not done with the past and He has already entered upon the future, embraces all. If it were not so, He, like us, would be in a constant flux, a perpetual becoming, and only the present instant would be His. All the difficulty that we have about these questions of before and after, lies only in our metaphysics and the fact that God's ways are not our ways.

74. In what way does God govern the world? Not in the sense that He performs a series of acts in what we call succession of time, but rather that "the goal of His government is an end constantly fulfilled and constantly fulfilling itself." That end is not merely a result, but something willed by God.

75. Is that a moral end? It must be spiritual, in view of what has been said of spirit as the only reality, and it must have a moral value. Only the realization of the highest worth can be a worthy end with God.

76. How may we show this? (a) The establishment of mere facts, or the relation of certain facts, such as appear in mathematics or any mere speculative idea, cannot be a worthy end in itself. It were as barren of the worthiest results as the curious and endless combinations which might be made with the letters of the alphabet. A world designed for living souls would fall short of true satisfaction. (b) The highest aim of the world cannot be to realize a mode of dialectical development, nor can it be found in the mere production of self-consciousness.

77. What does Lotze say of pleasure or happiness as an end of creation? He does not think that this lies in the mind of God, a forethought to be made real in the world; yet, without loss of unity in the Divine activity, we may suppose that the pleasure which we feel in countless objects of creation is a reflex of something similar in His nature. Thus, our notion of God ceases to be that of an empty supreme principle, and receives a living content.

78. In what consists the blessedness or glory of God as an end in creation? It is not selfish enjoyment or self admiration, in the sense ascribed to heathen gods, but is a satisfaction in the ethical ideals which constitute His very nature. It is no more selfish for God to create the world for His own glory than for the sculptor to chisel the marble that he may work out his cherished conception.

79. How does God differ from men with respect to the obligation imposed by goodness? With us, the idea of the good denotes a feeling of obligation in our consciences and our modes of conduct. With Him, goodness is not an obligation, but the free impulse of His nature.

80. What lessons are we to draw from experience? (a) The limitations of our data. Experience is limited to this earthly life. We can only make guesses about the contents of other worlds which exist in space. (b) Still we must not forget that there are doubtless countless worlds besides our own, concerning which we only know that they exist. We must not, therefore, insist that the small philosophy which we build upon the facts of our earthly experience shall be accepted as inclusive of all possible knowledge. (c) Experience, or rather our modern knowledge of the cosmos, dispels all traditional ideas of a local heaven as the dwelling place of God; also of a local hell. There is no up or down with respect to moral good or evil.

81. What shall we say of the various physical speculations concerning the genesis of the world, as for example, that the planetary system arose from an incandescent gas, uniformly rotating? It is idle, for we must still ask whence came the motion and how came the direction to be uniform. Besides, what was the origin of the gas?

82. What objection does Lotze make to all scientific predictions as to the end of this cosmos? He points out the possibility that other laws of a contrary tendency to those now operating may come in at a later stage to overthrow any such calculations. It is, therefore, folly to attempt to connect theology with changing fashions of modern science.

83. What does he say of evolution? It has no ethical or religious value. "Looking at the world as a whole", says Lotze, "it is not so clear who or what reaps any increase of joy from the fact that later forms and subjects are more perfect than earlier ones. The enthusiasts who prate of a perpetual progress in the world hardly know what they are talking about."

84. What does he further say of the alleged history of this development? "If we glance at living creatures, we find that the presumably lower grades of life, instead of disappearing when the higher grades are evolved, continue to exist alongside of them, and present us with a classified system of coëxistent genera. That is interesting to zoologists. But, as the world

was not made merely for natural philosophers, we may ask: to what good can such an arrangement lead? We can hardly think of any other than this: that every combination of conditions arising in nature has a living species answering to it, and taking a specific delight in that combination. In other words, the gradations of creatures are so various, because there would be less good realized in the world by one and the same creature enjoying all conditions alike, than by the distribution of the enjoyment among different creatures, of which each has in this way a separate value for itself."

85. What shall be said of the enthusiastic assumptions of John Fiske and Prof. Drummond that all successive developments of animal life find their full and rich rewards in the complete and glorified humanity? If we consider the myriad grades of living existences upon the earth, past and present, and suppose that the creator (the better name for natural selection) took little interest in the intermediate races of animals, and left them to a forlorn struggle for existence, in which only the fittest could survive, all as means to the final consummation of manhood, then all we can say is that man is a costly production. and it would seem that an all-wise creator might have produced him in less than ten or twenty millions of years, and with a less total of preliminary and vicarious suffering. It is bad enough that hecatombs of beasts, birds and fishes should be sacrificed for his consumption, during his threescore years and ten but if he is to be built up on the graves of myriads of lower species, then the case is infinitely worse.

86. What more cheering interpretation can be given of God's dealing with successive orders of animal life? It is far worthier of the Divine beneficence to suppose that the Creator has been concerned in each grade of life, for its own sake, and has given to the tiniest insect that floats in the sunbeam or the very lowest rank of animal life that clings to the rock on the sea-shore, its own little modicum of enjoyment and satisfaction, and that through all ranks benevolent design has exercised a tender care for his creatures; such certainly, is our Saviour's teaching concerning the sparrows.

87. What does Lotze say of that type of evolutionary hypothesis which ascribes the development of species to minute and accidental variation? He says: "That simpler organizations develop into higher ones cannot be denied, and though we cannot find out the exact way in which they do so we must any how reject the wilfully irreligious view that the development is no more than a series of accidents. This view is theoretically absurd. ... We cannot ascribe to all beings the same indefinite variability, but each can only alter within a definite number of directions suited to its special nature, and a variation which has once taken place will help to determine the sort and scale

of future variations. The development therefore must be accounted for by the latent possibilities of the being."

88. What shall be said of the origin or of the existence of evil in the world? It is vain to speak of it negatively, as only a deficiency of good. It is real, and besides, even on that theory, it would still be assailable since any defect would equally mar divine perfection. Lotze doubts whether there is any relief in supposing that to God's view it is not evil as it is seen in ours; for how are mortals benefited by some supposed higher harmony which is above their ken? Nor is it to be regarded as an accident. The whole animal world is placed upon a basis which involves mutual pain and destruction.

89. Is there any relief to be found in a dualism like that of the Persian faith? Such a dualism is unthinkable, except on the supposition that there is a third power superior to both of those in conflict and this must be God. And so we are left with the same problem still on our hands.

90. How does this last alternative correspond with that adopted by the modern Parsees? It is precisely their ground. Mr. Jamshedji Modi of Bombay, in a paper read at the Parliament of Religions at Chicago, declared that in the earliest type of the Zoroastrian faith one supreme and uncreated Deity ruled over all, and created all, while two great principles of good and evil were subordinately developed. In other words, he declared the Iranian faith to be a pure monotheism. He did not, however, solve Lotze's difficult problem.

91. What is the position which Lotze quotes from C.H.Weise? That certain eternal truths place a limit upon God's omnipotence with respect to good and evil.

92. What is Lotze's answer to this? That all mathematical, mechanical and physical truths may hold good without in the least affecting the question of moral evil: that supposes freedom. Evil relates only to things which might be otherwise and it concerns the relations of different beings.

93. If that be true, does not evil result necessarily from the freedom of the will? This would not cover the entire ground, since evil is seen outside of and beyond the person who exercises his freedom. There was evil in the world before man appeared. And a man's evil deeds mar the happiness of others.

94. Was not evil permitted as a means of education to mankind? To this also there are serious objections. As we have already shown, it were an injustice to make all lower ranks of animals suffer evil for a thousand generations for the sake of one- the highest order of beings upon the earth. Besides, if evil were designed to educate man, we might suppose that its mystery would be cleared up and that the lesson which he was to learn in this strange world would be made plain; instead of which man dies without the sight. Perplexed by the existence of

evil and the unequal allotments of it, most heathen nations have sought relief from the dark problem by supposing preëxistent states, from which unsettled scores of sin remained to be settled here. Christianity, on the other hand, finds relief in the hope of future adjustments. This gives hope and relief to the individual soul, but so far as we can see, it affords no adequate solution for the admission of evil into the world as a whole; unless we adopt the belief that all men and all beings shall finally be restored by a super-abounding grace.

95. What does Lotze say to those theories which, based upon the solidarity of the race, find a solution of the problem of evil by supposing it to be an educational means for the development of the race in general? His reply is this: "For certain purposes of moral theory, we can regard mankind as something real in this collective sense. A true and living reality, however, it only has for and in the several human beings who come and go, generation after generation; and we cannot conceive of an education which constantly changes the material on which it works, throwing away the imperfectly trained, and accumulating the fruits of education for future generations who have not earned them, while the earlier generations which helped to win them have no participation in them."

96. Supposing the correctness of this evolutionary education of the race, how far has there been real progress?
Lotze admits that there has been great advance in physical science and in such things as physical science may procure, but these means cannot indefinitely increase the capacity of the earth's resources for the support of population and it must be admitted that increase of population beyond a certain extent brings new evils, and civilizations have often proved fatal to nations and races of men. The general consciousness of right and wrong has undoubtedly advanced from age to age, but it may be doubted whether the virtue or the happiness of the individual man is greater now than in the days of simple manners with fewer of the luxuries which science has produced.

97. What then, on the whole, is Lotze's conclusion as between a pessimistic and an optimistic view of the world?
Pessimistic philosophers have generally admitted the unity of the world order and the probable existence of one all-embracing power which unites it, but they contend that there is too much evil in it to admit the supposition that that power is an ethical and benign deity. This undoubtedly is an exaggeration, but on mere theoretic principles, derived from the phenomena and experience of the actual world, there is as much ground for pessimistic as for optimistic theories. Science and history have not afforded sufficient proofs that the plan of the world is more favorable to good than to evil.

98. On what, then, does our more hopeful view of the world rest? It is prompted by our conceptions of the character of

God. In our breasts we find the reflex of His character and a guaranty for His benevolence and faithfulness. Our souls are made to trust God, as a child instinctively trusts a parent. And here opens the sphere of faith as a higher element of our lives. Shut in by mystery and darkness in many things, it becomes necessary for us to trust in God for the unseen. This is the sphere and the function of religion. Without this, the struggle between good and evil would see no prospect of settlement.

99. What are the elements which we find in conscience, when fully developed and recognized in the consciousness?

(a) It is to some extent a prudential result of experience. We do not find its conclusions and its prohibitions ready made and on hand, but we must first have had some experiences which raised the questions; as a result, we store away our ethical maxims suited to various test questions. (b) Conscience also possesses some natural moral instincts which decide between right and wrong, as our esthetic nature decides between beauty and ugliness. This is not a selfish prudence in regard to conduct, but something which dictates just and noble conduct toward others. (c) Conscience is also partly a result of the education which we have received from others and of the maxims which prevail around us.

100. How does the common operation of the conscience differ from that sense of sin which we find disclosed in the religious rites of all nations? Sin relates particularly to God, or to superior and dominant beings, and supposes actual violations of conscience in transgressing divine laws.

101. What does the universality of this sense of sin, as shown in the hymns and prayers and smoking sacrifices of all nations, seem to prove? It shows something deeper than the prudence which experience has taught to individual men, and the maxims naturally springing from them. It implies a universal belief in deity, as ethical and potential and a divinely implanted sense of right and wrong, by which men become a law unto themselves.

102. What was the Stoical view of morals? The Stoics, whether ancient or modern, have aimed to separate morals from religion, law from the notion of a law-giver. They would place ethical laws on a level with the laws of nature and, without tracing them to their source, would obey them as they are found in our moral nature and in social maxims, without any motive of loyalty to a Supreme Being. There is an earnest struggle on the part of modern agnostics to find some basis for morality, without the help of religion.

103. How does this Stoical and Agnostic view of ethics compare with that of the early agnostic Buddhism? Buddhism, in like manner, based its morality on unconditioned and impersonal

laws, under the general name of Karma. This was simply an ever-unsettled score of merit or demerit from which there was no escape, except by that cutting off of rebirths which ended in Nirvana.

104. What is Lotze's criticism upon this stoical theory of morals? That "it makes the mere fulfillment of law as law the end, instead of finding that end in the satisfaction of a living self". He cannot conceive of an unconditioned must or should. A value of actions which has reference to no one and is appreciated by no one "is unthinkable". If it only has reference to one's own self-respect, that is only a partial good; if to other men, it has an altruistic social quality, but is narrow and temporal. Only when it contemplates God, and becomes religious, does it reach its highest aim.

105. To what do these reflections on the grounds of morality lead? "They point to three propositions which we may regard as characteristic convictions of every religious mind, in contrast with a merely theoretical understanding of things. 106 Is the good, good, because God wills it, or does He will it because it is good? Both of these alternatives are true; we cannot separate them. On the other hand, we cannot suppose that goodness existed as a principle, before God existed. Nor can we arbitrarily suppose, if the supposition were possible, that God would will anything to be good which, but for that will, would be intrinsically evil. The question, therefore, is really destitute of sense.

107. In what sense is man said to be the child of God? In a general and figurative one, of course. The expression is simply an acknowledgement of man's subjection and dependence, and at the same time implies a filial gratitude and love. At the same time, the expression keeps alive the idea of personality on God's part and ours.

108. What does Lotze say of religious beliefs? That they must, in the nature of the case, be subjective and private in their deepest meaning and force. At the same time, it is necessary that they should be expressed in formulas which are communicable to others.

109. Why is a religious consensus and communion of different minds essential? Because strictly private and esoteric beliefs and experiences have a tendency to run into mysticism and fanatical extremes. And besides, the resultant opinion of many minds will better represent the full and rounded truth, than the convictions of an individual.

110. What then is the value of dogmas? (a) They gather up and embody the conclusions of wise men of the past. (b) They establish bounds which the fancy of individuals may not lightly transcend. At the same time, dogmas should not be made tests, or applied in the sense of constraint. And we should not confuse them with objects of theoretical knowledge.

111. What general results of the preceding investigations does Lotze name? (a) The belief in a personal God does not conflict with any metaphysical conviction to which we should hold fast. (b) There is no true ground for those who reject religious beliefs, and yet swallow eagerly any physical theories and pretend that spiritual life arose out of natural forces. (c) "The reproach of anthropomorphism is unjust because the distinction between finite and infinite spirit is by no means overlooked". (d) "It is the height of perversity to set up as the principle of the world an unconscious and blind substrate, the idea of which is strictly dark and impenetrable to us".

112. In what sense does Lotze think we may speak of Christ as the Son of God? Not, of course, in any literal sense - nobody claims that. But there is nothing against the assumption that God, who is ever active upon human souls, may in particular moments and in particular persons stand nearer to humanity and reveal Himself more clearly than in others, so near and so clearly revealed that we may be justified in calling such a person the Son of God.

113. Does Lotze here mean that God was manifest in Christ only in a higher degree than in other men, or does he also admit a difference in kind? The latter, for he adds: "We are certainly justified in holding that the relation in which He (Christ) stood to God was not only different in degree to that in which we stand, but also unique in kind." Still this does not cover the whole ground of the incarnation.

114. In what sense, according to Lotze, did Christ redeem the world? "Any one who impartially lets the teaching and and history of Christ's life work upon his soul, without analyzing the impression, cannot but feel that therein an infinitely valuable and unique act of healing has been performed for mankind. But to try to fix in rigid theory the exact value and import of the act is to take away from it rather than to add to it."

115. Was the vindication of God's honor the object to be gained by the atonement? "No. We cannot say that the honor of God is wounded by man's sin and that it is satisfied by the sacrifice of an individual. Apart from the crude conception of God involved in this view, it rests on the impossible assumption of such a solidarity between all men that the blame and punishment of all can be thrown upon one person, who can bear it for all."

116. What other aim does Lotze suggest? The more human ideas of an expiation or redemption, the latter especially, leave it undecided from whom or what humanity is really set free by this ransom. It can hardly be God; it must, therefore, be the order of natural law which has bound up with our finite nature sin, and with sin, condemnation.

117. Yet, why is not this view admissable? "We know that we are not freed either from physical evil, or from the possibility of sin. There remains, therefore, as the practical result of our redemption no more than the faith revealed, and that frees us from the fear and misgiving of the creature, so far as it teaches us that all our ills are a Divine probation, and also that our entire earthly life is neither meaningless nor irrevocable loss, but an epoch of preparation, of the sins committed during which we are, by the Divine grace, absolved in a manner which, as a matter of theory, we cannot in the least define. All further speculations than this about the origin of sin and its consequences are for the religious life utterly useless.

118. What is Lotze's doctrine of eschatology? The earthly future of the human race, the manner of our immortality, and the requital which the world's assize will bring to each of us, these cannot be depicted in any concrete fashion. And indeed, the humanity of this age has quite outgrown the old coarse imagery, and is content to retain the general idea of a continued life, in which we shall be gradually perfected, as well as receive some requital for the past. And this is good evidence that for a really religious life there is not wanted that intimate acquaintance with the future life to which a perverse and blundering dogmatic system pretended.

119. What is the importance of a visible Church? It is the more important, because the very gist and marrow of these convictions lies in the faith that all men are bound up with one another and with God in an eternal communion into which every one may enter of his own free will. This communion we call the invisible Church. The visible Church is only a human institution of the community of the faithful, partly for common worship, partly for the ordaining of their earthly affairs in accordance with the commands of their faith.

120. Should a church dictate in matters of faith, or claim to be the only Church? We see the "folly of any church which claims to be the only way of salvation, claims not only to teach and lead us along it, but to open or close it to us of its own power".

121. In recapitulation, how may we briefly sum up Lotze's conclusions in matters of religion?

(a) He begins by attempting to show that we must, first of all, find how much the reason can reveal to us about the supersensuous world, and then see how far Divine Revelation agrees with it.

(b) Religious faith cannot be the same as accepted axioms. Axioms are only hypothetical truths.

(c) Religious faith is the experience of impressions which we ascribe to Divine influence. Those impressions must harmonize with the reason and the understanding.

(d) The existence of God cannot be proven from premises, because nothing is before that existence.

(e) Lotze regards the Ontological argument for the being of God unsound, because it shows, not that God necessarily exists, but only that we are so constituted that we must necessarily believe in His existence.

(f) The Cosmological argument, if carried out to full logical conclusions, would lead to a pluralistic view of the world.

(g) But the pluralistic view is untenable because the supposed independent substances or things, if we grant their entire independence of each other, could not act together to form a living moving world, except as they should be moved upon by a common and a higher power.

(h) If we admit the existence of such an all-embracing power, it is more reasonable to regard it as a living and intelligent being, than as a blind and unconscious force.

(i) Though Lotze does not deny a general design in creation, yet he thinks that the common argument from design reasons in a circle.

(j) There is difficulty in assuming that the real world plan is the wisest possible, because we cannot know what better ones might have been.

(k) He rejects what is known as the moral argument, because he says there is too much evil in the world - too many flaws and defects.

(l) There can be no general law of nature separate from or extrinsic to the distinct objects of nature.

(m) Even if an unconscious Being could be many in one, yet it could generate consciousness.

(n) The assumption of monistic systems, that spirit and matter have one root, which is neither one nor the other, but the ground of both, is unsatisfactory.

(o) Space is in us and not we in space, i.e. it is in our conception.

(p) Material forces express an inner nature of things which may well be spiritual.

(q) The idea of personality is arrived at, not by contrasting the ego with non-ego, but by a direct consciousness which has nothing to do with a non-ego. Much more must this be true of the personality of God, who is absolute and, therefore, independent of all contingencies or opposites whatever.

(r) We may infer God's personality from our own *a fortiori.*

(s) The concept of God's creation of the world implies His continued immanence and activity.

(t) Nor did He create it out of some preëxisting *substrate* - protoplasm or otherwise.

(u) The world is not a development of God's nature, as something which a preëxisting law necessitated. He created in freedom. Activity is a part of God, not above Him.

(v) It is idle to inquire whether good is good because God made it so, or whether God applied it as something eternal and therefore necessary. We cannot conceive of God as having existed before goodness, or goodness before God. The two are inseparable and coeval. It is also idle to ask whether God can do the impossible, or whether He is limited to what is eternally possible. There can be no such antithesis. The reasoning applied to good, applies also to the question of eternal or created truth.

(w) Only spirit has true and independent reality, because only spirit can think of itself, i.e. be both agent and subjective thought.

(x) Other world orders may coexist with this, all unseen, and may overlap this. On this account, we cannot philosophically exclude the possibility of miracles. All we can say is that our experience is against them.

(y) The creation of spirits is an act of God's will and not an emanation from or a specialization of the Infinite spirit.

(z) We cannot conceive of a history of God or of His acts in time, because He knows no limitation of time or succession. Succession is only in our finite conception. With God there is no past or future, no before and after.

(zz) God created the world without labor -as Tertullian contended - and without necessity. He did it from choice and from an ethical motive.

(1) Cosmogonies are vain as theories, since none can do more than guess at the process of creation. We cannot assume a preexisting protoplasm and that God simply brought it into form; for we can no more separate form from matter than we can separate direction from movement.

(2) Prayer is of avail, not in changing the action of physical laws, but only so far as the Divine Spirit may inspire the petitioner. It is communion.

(3) God is eternal, not as outlasting time, but as having no beginning or end and no distinction of past, present and future.

(4) All distinctions are vain between God's foreknowledge and His foreordination. Neither precedes the other.

(5) God created and governs all things for His own glory, not in any vain or selfish sense, but in pursuit of His divine ideal, as a sculptor works upon the marble for the realization of his ideal form.

(6) Three things are fundamental: (a) Necessary truths; (b) The real world; (c) Final Cause.

(7) Theories of the world's origin, e.g. the Nebular hypothesis, accomplish little. That hypothesis, if admitted, does not explain how or why the spheres took the present form or move in a given direction.

(8) Evolution affords no real help. It is difficult, in looking at the world as a whole, to see who is any particular gainer by the fact that more perfect forms follow the imperfect, though each may be interested in any personal improvement.. The most satisfactory thought is, that each grade finds a degree of happiness in its own condition, irrespective of any relation to lower or higher grades.

(9) Admitting that man may have been developed from lower forms, that does not mar the value of his existing nearness to God, since every change has been divinely directed and nothing can be more preposterous than the theory that the changes have resulted from a long series of accidents, rather than from an intelligent and divine purpose.

(10) The existence of evil cannot be conceived of as an eternal necessity or an inevitable necessity in the creation. God was not shut up to its admission. Evil is the permitted outcome of a great multitude of interacting things which might have been otherwise. It comes through alternatives.

(11) We cannot say that all evil in the world is the direct result of man's sin. Animals had cruelly devoured each other before man existed.

(12) Evil was not designed merely for the education of the human race in its solidarity. Education cannot prosper in a school in which the pupils are daily changing.

(13) The world's lessons alone might lead equally to optimism or pessimism, but that the religious element comes in and faith gives a new hope and a better interpretation of those lessons.

(14) Conscience is partly a law in the understanding and partly a result of education and experience. The highest basis of morality is altruism or self-denying benevolence.

(15) The stoical idea of mere oughtness as the ground of morality is cold and barren.

(16) The above reasonings lead to these conclusions: (a) Moral laws embody the will of God. (b) Individual spirits are not products of nature, but are children of God. (c) Reality is more and other than the mere course of nature - it is the Kingdom of God.

THE CHRISTIAN VIEW.

Over against these teachings of Lotze which, however helpful in overthrowing many speculative anti-Christian errors, still fall far short of Christian Theism and the accepted evangelical faith, we may, in concluding this review, place comparatively the outlines of Christian doctrine as given in Professor Orr's Christian View of God and the World.

1. The Christian view affirms the existence of a Personal, Ethical, Self-revealing God.

2. It affirms the creation of the world by God, His immanent presence in it, His transcendence over it, and His holy and wise government of it for moral ends.

3. It affirms the spiritual nature and dignity of man, his creation in the Divine image, and destination to bear the likeness of God in a perfected relation of sonship.

4. It affirms the fact of sin and disorder of the world, not as something belonging to the divine ideal and inhering in it by necessity, but as something which has entered it by the voluntary turning aside of man from his allegiance, and from the path of his normal development.

5. The Christian view affirms the historical Self-revelation of God to the patriarchs and prophets and His gracious purpose for the salvation of the world, in Jesus Christ, His Son.

6. It affirms that Christ was not a mere man, but the eternal Son of God, a truly Divine Person, who in time took upon Him our humanity, and who, having all the fullness of the Godhead, is to be honored and worshipped as God.

7. It affirms the redemption of the world through a great act of atonement, this atonement to be appropriated by the faith of believers.

8. The Christian view affirms that the historical aim of Christ's work was the founding of a kingdom of God on earth.

9. Finally, it affirms that all history has a goal, and that the present order of things will be terminated by the appearance of the Son of Man for judgment, the resurrection of the dead, and the final separation of the righteous and the wicked.

.VII. SKETCHES FROM PFLEIDERER'S PHILOSOPHY OF RELIGION.

In this series of sketches of philosophic systems which have been prominent in Europe since the Middle Ages, only those which bear particularly upon the domain of religious thought or the borderland between religion and philosophy, will be noticed. Only an outline will be attempted and a practical aim will be kept constantly in view. Before entering upon Pfleiderer's outline of German Philosophy, it will be well to give a brief consideration to that remarkable development of thought which appeared in the Middle Ages among the so-called "Schoolmen" of the Dominican and Franciscan orders of monks.

SCHOLASTICISM.

1. What is the place of Scholasticism in the progress of philosophic thought? It supplies a connecting link between the Greek philosophy of Plato and Aristotle, and that commonly identified with the German language and literature of a somewhat later date. This school of thought is to be distinguished from what is known as the Renaisance, represented by Bruno, who, taking up the Aristotelian philosophy, rejected apparently the Christian faith and opened the way for the systems of Spinoza and Liebnitz. The Scholastic philosophers adhered strictly to the Christian faith and worked out newer forms of Christian Platonism.

2. What was the relation of the Schoolmen to Arabic philosophy? They received the philosophy of Aristotle and Plato at the hands of Mohammedan scholars, and more or less worked up into Arabic conceptions.

3. What does Dean Milman say of the Arabic philosophy? "Of all curious chapters in the history of the human mind", he says, "none is more singular than the growth, progress and influence of the Arabo-Aristotelian philosophy. This Mohammedan philosophy was as far removed from the old stern inflexible Unitarianism of the Koran, as the Koran from the Gospel. Philosophy was in truth more implacably oppugnant, a more flagrant heresy to Islam than to Mediaeval Christianity." There was this difference, however, among the Mohammedans philosophy was cultivated only in the courts and among the more luxurious classes who, so far, ceased to be typical Moslems; while in Christian nations, it was specially fostered by the Church, and largely confined to the monastic orders.

4. Through what channels did the European Schoolmen receive this Arabo-Greek philosophy? Through the Mohammedans of Spain, particularly the four great authors, Avicenna, Aven Pace, Avicenbron, Averrhoes; also through the Jews of Andalusia, who were tolerated by the Moorish kings and were driven out with the

Moors in 1492. Philosophy was imported from the schools of Cordova into the Universities of France and Italy.

5. With what sciences was this philosophy accompanied? It had been developed in Syria and Bagdad in connection with the study and practice of medicine, which the luxury of the Mohammedan courts had rendered necessary. It was also more or less connected with Astronomy which, with the help of Neo-Platonism and Aristotelian dialectics, was elaborated into Astrology, a system which became more popular with the Arabs than with any other race and in connection with which an immense literature was developed.

6. What circumstance greatly favored the development of Scholasticism in Europe? The fact that monastic institutions, by the seclusion and security which they afford, gave opportunity for special and prolonged study, while the general stagnation of society without had little temptation to diversions.

7. What was the extent of the Scholastic movement? The fresh interest taken in philosophic study brought out several leaders of great ability and profound and varied scholarship. Yet this intellectual activity labored under just such disadvantages as might have been expected from the influence of monastic seclusion. Learning, however great, lacked that practical element which a freer contact with the real wants of men in their social relations would have given.

8. What says Dean Milman of the Scholastic literature? He compares its massiveness and its uselessness to the pyramids, great in their majestic display of power, yet impressive in the sense of wasted human toil and energy.

9. Who were the leading Scholastics? Thomas Aquinas of Aquino - 1274 (Dominican); Duns Scotus of Scotland, 1274-1308, (Franciscan); Albert of Suabia, 1193-1280. (Dominican); William of Occam, England, 1280-1347, (Franciscan); Bonaventura of Tuscany, 1221-1274, (Franciscan). All these were mendicants.

10. Describe Thomas Aquinas. He was born early in the thirteenth century, of a noble house, in Aquino, in the kingdom of Naples. He was early fascinated by the monastic life and by the prospect of devout study. He became a Dominican and was a champion of Dominican doctrines. He borrowed from Albert the Suabian many of the teachings of Aristotle, though he repudiated the eternity of matter, and the imperishability of the universe. He exalted God as absolute, self-existent, separate from and above and before matter. He rejected the Platonic doctrine of coexistent ideas, subsistent without God. In most things he was Aristotelian. His philosophy never compromised his theology. He was a passionless reasoner, but on some questions, e.g. in regard to the soul and to angels, he was mystical. He died in 1274, on his way to the Council of Lyons.

11. Who was Albert, known as Albert the Great? He was a Suabian of noble birth, and a student of marvellous capacity and ceaseless toil. He knew many languages and was the first Schoolman who lectured on Aristotle. Such was his erudition that he was called the "Universal Doctor". In 1228, he was called to a professorship in the Jacobin Convent in Paris. His wide range of thought and investigation made him an object of terror to conservative churchmen, but his elevation of character gave him great influence. Though a great Aristotelian, he took issue on some points with the Mohammedan admirer of Aristotle, Averrhoes. Though, on the one hand, he was censured for "bringing Aristotle into the sanctuary", he was, nevertheless, made Bishop of Ratisbon. Averrhoes had proceeded to the verge of pantheism, in his theories of God, and here Albert entered his strong protest. He insisted on a wide distinction between God and nature, between the eternal and the merely temporal. God, though not to be comprehended, may be known, and that not only by grace, but by natural means. He is as the light, everywhere seen, but never understood.

12. What is Uhlman's estimate of Albert? He admires his prodigious learning and his profound thought, but regards him, like the other Schoolmen, as contradictory in his reasonings, "making matter immaterial, making God with free-will yet acting under an imagined necessity, blending humanity with the Godhead until the distinction is lost.

13. Who was Duns Scotus? He is called Scotus because he was said to have been born in Scotland, and he is, by others, called "Erigena" because born in Erin. In any case, he was of obscure origin. He became a Franciscan monk and by the age of thirty-four, at which time he died, he had already become a most voluminous author on philosophic subjects. He was regarded as a prodigy of learning. It was said that whatever was thrown into his mind came out in syllogisms. He was a reasoning machine. Logic was his idol. He became a teacher of philosophy at Oxford where, according to Milman, he had no less than 30,000 pupils. In Paris, he was heard by equal crowds. He died at Cologne. Says Milman: "If the story of his early death be true, the toil, the rapidity of this man's mental productions, is perhaps the most wonderful fact in the intellectual history of our race." He outdid both Plato and Aristotle and "at the same time was the most sternly orthodox of theologians. On the eternity of matter he transcends his Master (Aristotle), he accepts the hardy saying of (the Mohammedan) Avicembrou of the Universality. He carries matter not only higher than the intermediate world of devils and angels, but up into the very sanctuary, into the Godhead itself." And this he does by dematerializing matter, by spiritualizing to the purest spirituality. This is but one specimen of the way in which Duns Scotus commingled conceptions the most diverse and obscured the distinctions which to most men seem

"most important. He was not merely an adept in word making, but he has justly been accused of word jugglery."

14. What is to be said of the famous controversy between the Scotists and the Thomists? It is difficult to say what it was all about, as it was generally mere logomachy in which weapons (words) were forged as occasion required, and principles and conceptions were changed in form and meaning to suit emergencies.

15. What was the influence of Bonaventura and William of Occam? Bonaventura exerted a restraining influence by his mystical tendencies. He subordinated hair-splitting dialectics to theology and a living faith. Occam created a diversion in the opposite direction of political interest, civil liberty and the maintenance of the power of civil rulers. These two men did much to save philosophy from becoming a paralyzing intellectual dream, and to turn it to the practical ends of life.

16. What useful ends did Scholasticism subserve? With all its useless quibblings, it helped to awaken the Dark Ages to intellectual vigor and broaden the thought of the Church.

MYSTICISM (Eckhart - Böhme)..

17. Who was Meister Eckhart, the Father of Catholic Mysticism? He was a Thuringian Dominican monk, a teacher in the monastery at Cologne, in the beginning of the fourteenth century.

18. What was his idea of God? Somewhat like the philosophers of Hinduism, Eckhart maintained that God was not fully God till He had projected Himself in the created world, and especially, in the responsive soul of man, that, in a sense, we are as necessary to GOd as God is to us, that Divine perfection is realized in the perfect and absolute union of human souls with the Father.

19. What was his peculiar theory with regard to the Son? That as God originally begat the Son, so He continually begets the Son in the souls of believers and they are literally one with the Son, and so, one with the Father. What creatures truly are, they are in God, and without this mystical union with Him they are nothing. God's happiness consists in communicating Himself to His creatures. They are thenceforth not only one with Him, but a part of Him. As God contains all things in Himself, so the human soul in its measure contains all things in itself and is a divine microcosm. Our true being is, therefore, God's being, thinking and willing in us. This position, though carried to an extreme, seems to find some Scriptural warrant in the declaration that it is God that "worketh in us to will and to do of His own good pleasure."

20. How does Eckhart escape pantheism? He narrowly escapes Hindu pantheism by avoiding the logical conclusion of the Hindus, that we must have been a part of God from all eternity.

What he assumes is, that what God is from all eternity, we become by grace, and that without grace we are not one with God in any sense. The Hindu would make even the devil a part of God, and so likewise the beast.

21. How does Eckhart avoid the stolid quietism of the Hindu Yogin? Instead of being deadened by what the Hindu philosophers call the "displacement" of the individual ego, the soul is invigorated by this incoming of the Divine Ego. He says expressly: that "God does not compel our will (through a mechanical compulsion, taking away our self-activity); He establishes it in freedom, so that it desires to have nothing but what God will have, and that is not so much subjection as a peculiar freedom."

22. How does Eckhart here accord with St. Paul? Very nearly. He makes the same distinction between the fellowship of the Christian experience and the displacement commended in the Bhagavad-Gita. The New Testament union of the soul with God in Christ has freedom. Thus, in Paul's simile of the Body of which Christ is the Head, the other members do not cease to exist, but only become more perfect in the perfection of the Head.

23. How does Eckhart take issue with ascetic idleness? Though a monk, he encouraged Christian activity, but only as carrying out the will and the work of God, and not as a thing of merit or personal profit. He contended that the soul at one with God should be practically indifferent to its own salvation; all should be left with God. Only the spirit of a hireling would bother itself with questions of his own final salvation. Here, the devout Dominican seems at variance with Paul, who bids us work out our own salvation with fear and trembling, and at variance with Christ, who bids us to strive to enter in at the strait gate. Still there is a measure of truth in Eckhart's position and his extreme view has had representatives in more modern times.

24. What influence did Eckhart exert upon the Reformers? Pfleiderer traces the influence of Eckhart in preparing the way for Luther and other Reformers, in giving to religion a more vital subjectivity. This Christian mysticism had a wide following in South Germany in men like John Tauler, and on the lower Rhine in Groot and Thomas a'Kempis. There can be no doubt that Eckhart's teachings, though philosophically defective, wrought great results in the increased devotion of believers.

25. By whom, especially, were these or similar views developed and improved? The unknown author of the Theologia Germanica, who followed Eckhart about a century later, and who probably lived at Frankfort, corrected the onesidedness of Eckhart's theory of union with God, by insisting on a more independent, though not less loyal, action of the human will. In his view, all possibility of evil lies in a perverse will; without this there could be no devil and no hell. Logically, therefore, the wilful sinner makes his own hell and so long as his will is re-

bellious, even God cannot help him.

26. What was his estimate of religious ordinances? This unknown author made salvation depend, not so much upon the institutionalism of the Church, its sacraments, its hierarchy, its consensus of doctrines, its treasures of historic example and experience, as upon the work of God in the individual soul. "Therefore, we should wait on God alone and abandon all creatures and, first of all, ourselves."

27. How did Luther welcome this work? In the year 1518, Luther edited this Theologia Germanica with a preface, in which he says: "This noble little book, in proportion as it is poor and unadorned in language and human wisdom, is the richer and more precious in art and divine wisdom, nor have I ever met with a book which, after the Bible and St. Augustine, I have learned and will learn more as to what God, Christ, man, and all things are."

28. What exception did Luther make? While, with this author, he fought the dogmatism and institutionalism of the Romish Church and, with him, found comfort in the mystic union of the soul with God by faith, he was not carried to extreme views, least of all, to any disparagement of the Word of God.

29. What is Pfleiderer's estimate of Luther? He regards him as the most philosophical as well as the most evangelical of all the Reformers, and ascribes to his influence the balance and steadiness of the Protestant faith. He magnified neither the voice of the Church, nor the voice of the revealed Word, nor the silent voice of one's own consciousness unduly and at the expense of the others, but gave to all their due place and influence.

30. What relapse from Luther's teachings subsequently followed? As there had been Catholic Mystics before the Reformation, so were there Protestant Mystics of a later period who were reluctant to give to the written Word that paramount authority which the Reformed Church accorded to it. Prominent among these were Sebastian Frank and Valentine Weigel. The latter, especially, insisted upon the direct teaching of the Spirit in one's own soul as "quite as important as the written record of what God had taught in the soul of somebody else." The prevailing doctrines, he said, were as if we were to insist that a man's eyes should be put out that he might the more safely depend on the eyesight of a neighbor.

31. To what extremes did Weigel carry his views? He advanced almost to the verge of Hindu Yogism when he maintained that in order to hear aright this inner voice one must hold in check all the outward senses and even the imagination.

32. What traces of mysticism are still found? A certain degree of it has survived in the Pietists, the Quakers, the Irvingites, and the Plymouth Brethren. It appears as a perpetual,

or an oft-repeated, reaction from the cold externalism of hierarchical and churchly influences, and from a rigid dogmatic interpretation of the written Word.

33. What peculiar doctrine did these Protestant Mystics hold with regard to the work of Christ? That salvation is secure, not by an exterior grace arising from a vicarious atonement, but by the indwelling life of Christ newly created in the soul. "Thou canst have no help from without", says Weigel, "the life of Christ in thee must afford it". Again: "False Christians leave another to obey the law, suffer and die for them, and they desire without repentance to avail themselves of an imputed righteousness. ... Christ's death is reckoned to no one unless he have the death of Christ in himself."

34. What does Pfleiderer say of this Protestant Mysticism? He says that it "forms the historical connecting link between the idea of Protestantism as represented in its purity by the Reformers, and the speculative Philosophy of Religion of modern times." It was repudiated by statutory Protestantism, he proceeds to show, as being too spiritual and ideal for the masses of believers. "To reconcile these deeper thoughts with crude dogma and cast them in a form adapted to popular worship, is the task of dogmatic theology."

Jacob Böhme.

35. What was the place of this philosopher? He represents the culmination of Protestant Mysticism. He was a shoemaker of Görlitz, born 1575. His only instructors were the Bible, some of the older mystics, and the physicist Paracelsus. He united scientific interest with religious mysticism in a very striking combination, and earned for himself the title of the Philosophus Teutonicus.

36. What is Pfleiderer's estimate of him? He says: "Upon any estimate that we may make of him, Böhme was a remarkable man. Seldom has a more vigorous and original thinker thrust himself upon the notice and the acknowledged wonder of the thinking men of his time. He presents a certain type of pantheism, but it is wholly his own. He gives full rein to his imagination, without appearing to raise the question whether his fancies are all facts."

37. How did he resemble our modern agnostics? Böhme considered it impossible to say what God is, but, like some men of our time, he was absurdly positive as to what God is not. He arrived at his conception by a process of elimination. Thus, God is without nature, or passion, or purpose. He has no tendency to anything, for there is nothing before Him to which He could tend, either good or evil. He is Himself the eternal nothing; the nothing, and yet the All. He is the single will in which the whole creation lies.

38. How does this incomprehensible will operate? It gives birth within itself to the Eternal Good, as a comprehensible will which is the Son of the abysmal will. The abysmal will he calls the Eternal Father, and the will brought forth by the abyss is called the Only Begotten Son, for he is the ens or the reality of the abyss, in other words, that in which the abyss grasps itself so as to find a foundation. And that which goes out from the Abysmal Will through the apprehended Son or ens is called the Spirit. This threefold being, in its birth and in its self-contemplation has existed from all eternity.

39. How did Böhme touch the skirts of Hinduism? His ideal God leads himself out into this threefoldness, as a mode of making himself apprehensible. And so, Brahm was evolved into Brahma, Vishnu and Siva, and for the same reason.

40. What was Böhme's method of working out the problem of dualism between good and evil? It was quite original. Thus: Without contrariness no existence can become manifest to himself. If the character of the will is to be determined by the choices which it makes, there must be differences in the objects from which we choose. The strength of the will cannot be known even to one's self until it is tested. If there is only good in the universe, how can one be said to choose the good. It was necessary, therefore, that the unmanifested Will should in the beginning divide itself and carry itself into being, that it might have a field in which to work and know itself and the quality of its action. And, in this respect, the soul of man is a symbol of the divine. Man cannot be kept in ignorance of possible choices, if he is to grow in character and in happiness.

41. What counterpart do this do we find in other faiths? One is reminded of the doctrine of the old Druids, that no human soul can be secure even in heaven, until it has in perfect freedom of will encountered every possible evil and conquered it, and so attained to a fixed choice and a fixed character.

42. How did Böhme represent truth? Thus: All things are embraced under one Yes and one No. God is the yes, or, in other words, the truth. The no is a countercheck to the yes, and yet without the possible no, the truth could not be manifested and God would be unknowable.

43. What was his theory of creation? Böhme contended that God made the world, not out of a foreign substance, but out of Himself, and he regarded the visible world as the body of God. This accords, so far, with the Common Creed of the six schools of Indian philosophy. "When thou lookest upon the firmament, the stars and the earth", says Böhme, "thou seest thy God, and in that same God thou also livest and hast thy being." This correspondence with Hindu philosophy is the more noteworthy, because this shoemaker who had never known books could never have borrowed his theory from Oriental sources.

44. How did he resemble Plato? Plato held that the world existed in the mind of God as an idea before He projected it into actual existence. And so also, Böhme declares that "the forms of things were from eternity percei~~ved in~~ the Divine wisdom, from them the world was created." "By these profound thoughts", says Pfleiderer, "Böhme's theosophy proves itself the precursor of the metaphysics of Leibnitz, Schelling, Booder and Schopenhauer."

45. What resemblance is shown between Böhme and modern Parsism? Böhme held that evil as well as good had its foundation in the bosom of God, by a sort of necessity, and thence was evolved an inevitable dualism. So also, the learned Parsee, Jamshedji Modi, in a paper read in the Chicago Parliament of Religions, maintained for himself and his coreligionists a strict monotheism, and explained that both the good and the evil principles known in the Persian dualism proceeded from the bosom of the one Infinite Spirit.

GIORDANO BRUNO AND THE RENAISSANCE.

46. What movement did Bruno represent? The Renaissance in philosophy, founded on the teachings of Plato and Aristotle and the Neo-Platonists, brought to the front a class of men who were sure to come in conflict with the immovable dogmatism of the Church. The most conspicuous among these was Giordano Bruno who died at the stake, as a martyr to science and philosophy, at Rome, in the year 1600. He had been a Dominican monk, but he became a wandering philosopher.

47. How did he compare with Böhme? He was the opposite of Böhme in that, instead of attempting to weave philosophy and theology into one and the same fabric, he maintained a total and irreconcilable separation between religion and scientific investigations. Philosophy, he said, has to do with the knowable; it explains the world according to principles contained within itself; while religion deals with the transcendental truths of Divine revelation which it accepts by faith. We accept them solely on authority.

48. Did Bruno so accept Christianity? How far he did, in his philosophic days, really acknowledge the truths of revelation, is a matter of doubt. His satirical attacks upon the dogmas of the Church rather warrant the conclusion that he had made shipwreck of his Christian faith and adopted philosophy as his all in all.

49. What was his conception of God? It was such as to imply an incapacity of the human mind to know God in any practical sense. His was the Neo-Platonist theory that God is a simple entity or being, in whom all distinctions and determinations disappear. In this being, power, activity, desire, essence and will, are all one and the same. Bruno filled a supposed gap be-

tween God and the world with an intermediate something which he called the "Soul of the World."

50. How did he conceive of reason? He distinguished three kinds of reason: (a) The divine reason, which is everything, but puts forth no activity, maintaining itself in eternal unchangeable rest; (b) The reason of the world which, as the active principle, creates everything; (c) The reason of individual things, which becomes everything.

51. What did he mean by the soul of the world? Bruno defends the adoption of this intermediate soul of the world in order to find a cause of all things which is not only external)and the Deity must be external, else He would be a part of His own work, like the Infinite Brahm which Manu represents as having been hatched out of his own egg) but is also internal and shapes matter from within. To use a modern and somewhat hackneyed phraseology, Bruno's God, at least his secondary and creative God, was both extra cosmic and inter cosmic. This soul of the world may be called nature, and seems intimately associated with God, according to Bruno's favorite expression, "God and nature".

52. How did he regard matter? Bruno approached the theory afterward developed by Liebnitz, who probably borrowed it from him, that matter is in some mysterious sense animate. The world, soul, and matter, were regarded as the active and passive forms of the same thing. Matter is the maternal bosom of the actual and the visible in nature.

53. How did he verge upon Monism? He says, in one place: "God and nature are one and the same matter, the same power, the same space, the same operative cause." The world is a living organism, which is not made through any cause external to itself but is developed by an inner principle, a principle which is at once operative powerful reasoning and purposeful, at once real and ideal, and which constantly appears in nature as a twofold substance, spiritual and bodily, while yet these two are still one in essence.

54. How is Bruno related to Spinoza and Leibnitz? "Here", says Pfleiderer, (referring to the above), "lies the point of connection for Spinoza's one substance with its two attributes of thought and extension." Here too, in Bruno's idea of something like a living soul in matter, is the germ of Leibnitz's monad having an immortal soul in itself, and constituting an invisible microcosm.

55. What other systems does it suggest? It is interesting to notice also, in passing, that many of the Oriental ethnic religions accord to all material objects a sort of soul or indwelling spirit. This is a doctrine of modern Taouism, and it lies at the foundation of African fetishism.

56. How did Bruno vary in his views? As between Spinoza

and Leibnitz, both of whom seem to have borrowed from Bruno, Pfleiderer says that he oscillated between the views which they afterwards respectively advanced. Sometimes, with Spinoza, he unites God and nature, as one; at other times, with Leibnitz, he places God above nature and outside the life that animates the world, and calls Him the Monad of monads, the Substance of substances, the Soul of souls.

57. What is Pfleiderer's estimate of Bruno? He thinks him far better entitled to be regarded as the father of modern philosophy than Des Cartes, who was less original than he; yet Bruno did not hesitate to accept the views of great philosophic teachers.

58. What was his relation to Plato? He adopted fully Plato's theory that our divine education begins with the love of beauty in objects which appeal to the senses. Thence we rise to spiritual and emotional beauty, and finally arrive at a conception of that transcendent beauty which exists in the nature of God. It must be confessed, however, that his idea as to what constitutes God is far more vague and really less theistic than that of Plato.

59. How did Böhme and Bruno coöperate? "They both", says Pfleiderer, "helped to prepare the way for, and lay the foundations of, true philosophy, the one from the side of a devout mystical intuition, the other from the side of critical, cold and undevout reason. Both were extremists, but their extremes were in opposite directions.

SPINOZA.

60. Who was Spinoza? Seventy years after the martyrdom of Bruno by the Roman Inquisition, and fifty-six years after the death of the shoemaker philosopher Böhme, i.e. in 1670, Benedict Spinoza wrote his Theologico-political Treatise.

61. What was his aim? His leading aim was to prove that freedom of thought and philosophic investigation are not really dangerous either to religion or to the authority of the state. To this end, he proceeds to show that religion and philosophy are totally distinct. In this, he agrees with Bruno, but he carries the principle much farther.

62. Where did he draw the line? Like his modern disciple, Herbert Spencer (his disciple quo ad hoc), he maintained that religion belongs to the realm of faith concerning the unknowable, while philosophy, confined to the domain of reason, deals only with known facts and principles. Philosophy, according to Spinoza, has for its one great end the simple truth, the knowledge of things according to their connection with each other and with the being of God; while the end of theology or faith is obedience and piety. The one end of obedience and piety is the aim of all the doctrines of Holy Scripture and all the rev-

elations of the prophets and of Christ and his Apostles.

63. What discrimination did Spinoza apply to the Scriptures? "While they have this one aim, they disclose in their theoretical utterances, not only wide differences, but manifold contradictions. With this moral aim and purport of the Scriptures, reason and philosophy are in complete agreement." Spinoza does not discredit the statements of Scripture about God's attributes and His relation to the world, but he holds that they are only for the purposes of piety.

64. What importance does he attach to religious faith? A belief in God's omniscience and omnipresence, also in His moral attributes of righteousness and mercy, and His unrestricted rule over the world, is necessary to piety, or personal righteousness in us. We must infer that such faith is not the condition, but the cause, of the blessing received. The belief that our religious duty consists in obedience to God and righteousness and love to our fellow-men, that those who do this are saved, and those who do not are lost; also that God forgives those who repent - these, says Spinoza, are doctrines which everyone must observe for the salvation of his soul.

65. How does Pfleiderer show Spinoza's inconsistency? He says: "If all this is maintained, what becomes of Spinoza's marked distinction between theology and philosophy? Is not all this theology? Do not these articles of faith represent theoretical truths which enter into the sphere of philosophy and set limits to her inquiry into fundamental truths?"

66. What does he say of the same flaw in the so-called "Illumination"? He shows that the English Deists and German Rationalists, both belonging to a school of thinkers known as the Illumination, while recognizing this difficulty, agreed to consider the independence of theology and philosophy only as "a sort of frontier treaty, in which each party agreed to some curtailment of its freedom."

67. In what way does Spinoza escape from this dilemma? Pfleiderer represents it thus: "Spinoza does not dispute the authority of the traditional religious views for the practical purposes of piety and morality, but at this point he is still far from a solution of the question whether, or in how far, they are to be considered theoretically true." What the essential nature of God may be, or the moral ideal which faith ascribes to Him, is of no consequence to faith. Every man may have his own ideal of God, but the essential thing is that he be true to that ideal. It matters not whether God is righteous from an eternal necessity of His nature, or because He wills to be so, so far as faith and obedience are concerned; it matters not whether He prescribes laws for us because they are eternal laws of right, or whether they are made arbitrarily and are right because He commands them. Spinoza, therefore, reserves the higher philosophic truths as still to be settled, apart from all the practi-

cal teachings of theology.

68. How may Spinoza's theology adjust itself? Theology, according to his view, suits itself to the differences in men's natures and their ways of viewing truth. No two men may have precisely the same conception of God or of the heavenly life, but they cannot differ as to the axioms or the demonstrations of geometry. So, neither can there be two different phases of the fundamental truths of philosophy. Here men may differ in their conceptions, as before, but it is not legitimate for them to differ. One or the other must be wrong. In theology both may be right (!). There may be dogmas which have not a shadow of truth and which may yet be wholesome for those who think them true. Not ignorance, but disobedience, is what the Scriptures condemn.

69. What, according to Spinoza, did Moses undertake to teach the people? Nothing whatever about scientific truths, or the nature of God, and eternal truths, by considerations of the reason. He had nothing to say of philosophy; he only sought to enjoin obedience by ahe positive commands issued in the name and on the authority of God.

70. What does Spinoza say of the Prophets? That they had no true knowledge of the nature and attributes of God as they really are, indeed they were entangled in sensuous ideas of God's likeness to men. They attributed to Him a human understanding, movement in space, changing affections, etc. "The unbiased expositor", says Pfleiderer, speaking for Spinoza, "must acknowledge that Divine revelation always accomodated itself to the imaginations and prejudices of the prophets, as well as to their idiosyncracies and stages of cultivation. If the prophet was a countryman, he borrowed his ideas from the flock; if a soldier, from warfare; if a courtier, from the king's throne." "This," he thinks, "accounts for the differences and contradictions between the prophets, e.g. when one represents God as everywhere present, while another locates Him in a particular place."

71. How may we fairly challenge the position here taken? Spinoza is manifestly wrong in his alleged facts. It is incredible that any one of the great prophets conceived of God as confined to one spot, unless by an angelic representative or some sort of epiphany. The omnipresence and the spiritual nature of God are so constantly set forth in the sacred records that the supposition of Spinoza seems preposterous.

72. What does Spinoza mean by the "Natural Divine law"? That which reason, in its best exercise, teaches concerning God and His works. This coincides perfectly with eternal truth, which the teachings of the prophets did not. They drew upon their imagination, for the pious end of leading the people to reverence and obedience. They wrongly represented God as a king or a judge, as a father or a jealous husband, in order to produce certain moral effects upon them. While reason, despising such childlike anthropomorphisms, sees God as He really is and

truth as it is. And by this process, it is claimed, the Natural Divine Law of reason answers a better purpose, and works out a higher salvation than the statutory commands and other revelations of the Scriptures, however well observed.

73. How does Spinoza differentiate Christ from the prophets? While they failed of an adequate and correct knowledge of God, Christ was both a prophet and a true discerner and expounder of real and eternal truths. (Phil. of Relig. vol.1, p.38)

74. What mistake does Spinoza charge upon Jewish and Christian theologians? That in their doctrines of miracles and of special providences they imply that God interposes in these things, but does not in other events of life; that for the most part matters are left to blind laws of nature, and that God appears on the scene only on special occasions or in special ways.

75. How far is there a color of truth in this? We must confess that the conceptions, or at least the usus loquendi of some Christians does seem to imply some such idea, as for example, when they say: "It really seems as if it were providential" or "The hand of God must be in it", as if His hand were not even in the falling of a sparrow to the ground.

76. What are some of the fundamental principles of Spinoza which, in the opinion of Pfleiderer, were most valuable contributions to the subsequent growth of philosophy? (a) That God is not the outer (transient) cause of all things, but the inner (immanens) cause. (b) The law of abidingness of the world considered quite objectively and strictly dissociated from all subjective interests. This idea was not new to science, e.g in such men as Copernicus, Gallileo, etc., but Spinoza has chiefly the honor of establishing its place also in morals and religion.

77. What was Spinoza's ground in regard to teleological arguments? He rejected all teleology and magnified the causal determination of things by each other in succession and by God as First Great Cause. He felt that teleological ideas as final causes, instead of a strict conception of invariable causal laws, lead to capricious interpretations of events and to religious delusions. Every accident or trial or affliction would be looked upon as evidence of a changed humor in the Deity, as in a thousand cases in the heathen world, and as in the false assumptions of Job's misguided friends.

78. What, in Spinoza's view, is the practical value of faith? No historical faith, how certain soever it be, can certify us of the love of God; for the love of God springs from the knowledge of God, and the knowledge of God must be drawn from the common notions which are in themselves certain. The Bible, Spinoza contended, cannot help us to this clear knowledge any more than it can give us any other kind of knowledge derivable only from experience. Historical faith is only for the people to whom the true knowledge is impossible. To such it may be

a tolerable substitute. But he who is led to what is good by the natural light of reason can be saved as well without these Bible narratives, as the common people can without them, and even better, because in addition to true opinions he has also a clear and definite notion of his own. He is equally independent of ceremonies, sacraments and all institutional appliances. Moreover, this divine law so apprehended in the clear light of reason removes all necessity for such things as rewards and punishments. Its highest reward is what itself contains. It also removes all necessity for Divine legislation, except for the ignorant.

79. How does Pfleiderer trace the germs of the Spinoza philosophy? He finds them in Bruno, Maimonides, Eckhart, and Averroes. His pantheism, or identification of God with nature, came from Bruno, though he rejects his teleology. The pith of Spinoza's philosophy, Pfleiderer thinks, lies in the emphasis placed upon the causal determination of all things in the nature of God, in other words, the law abidingness of the world of nature. Law, as the very nature of God, governs all things as an eternal necessity. This formed the corner-stone of natural science. He made the same addition or extension to the physical science of the Renaissance that Herbert Spencer has made in carrying out the evolution of Darwin to all intellectual, moral, social, and political development of mankind. In this respect, Spinoza introduced a new era in religious thought.

80. Where does Pfleiderer take issue with him? Though an admirer of Spinoza in many respects, he recognizes his extreme onesidedness in ruling out all purposeful, or teleological, movement in the conduct of the world; and there can be no doubt that his theory of changeless determinism would make nature or deity or, as Bruno would say, "God and nature", a vast self-operating, but unchanging, machine, moving by eternal but indifferent laws, and as remorseless as the sweeping of the tide.

81. To what extent did Spinoza insist on determinism? His contention was that special Divine purposes in philosophy and religion had wrought out innumerable evils, in developing narrow and selfish views of God and Providence, and had led to all the forms of fanaticism. Spinoza thought that if men dealt with the supposed special purposes of God at all, they are sure to turn them to their own selfish account.

82. What evils led to these extreme views? We are bound to admit that there has been abuse along this line. Oliver Cromwell, when he had cut to pieces an unusually large number of Royalists, was sure to thank God for these so-called mercies. Nothing is more common in the history of mankind than the tendency to regard God as sharing in this or that partisan interest. This appears in Roman mythology; it lies at the very foundation of African Fetishism; it has too often appeared in Judaism and Christianity.

83. What modern manifestation of this tendency do we see? It appears in what is called faith healing, faith missions, &c. It is assumed that certain stipulated conditions of prayer, which somehow differ from other prayer, and one of which conditions is that ordinary means shall not be used, will always, if faith be strong enough, secure the end desired.

84. How has this evil been illustrated in religious bigotry? The sectarian intolerance of one branch of the Church against another. the evils of religious wars and the horrors of religious prisons and martyr fires, all belong to the category of evils which have led men like Spinoza to reject all teleological specializations in theology and philosophy.

85. Where lies Spinoza's error? He is too sweeping. Because men have used the supposed purposes of God as weapons against the enemies of their Church or sect, he rejects the notion of discriminating Divine purpose altogether. And it must be confessed that he has exerted a damaging influence. His philosophy has doubtless fostered indifferentism and the present tendency to bring all religions to a common level. It has led men, in the pride of intellect, to discard all anthropomorphism in their conceptions of God, and to bring all things under the operation of general laws of nature.

86. How far does Pfleiderer regard Spinoza as friendly to religion? "For all his boldness in assailing traditional opinions", says Pfleiderer, "Spinoza is as little an enemy to true religion as Luther was when boldly attacking the statutes of Rome; if the latter helped faith to its true freedom by breaking its dependence on human caprice an pointing to the true revelation of God in the human conscience, Spinoza supplemented his work of liberation on the side of theoretical thought, by freeing the religious consciousness from its slavery under the images of subjective imagination and selfish passion, and pointing to the true revelation of God in the eternal laws of the world's order." "Grave as were the defects in his philosophy", says Pfleiderer, "which defects had to be corrected by his successors, the fundamental thought of the inviolably regular order of the world forms the sure foundation of all subsequent philosophy and of the whole modern view of the world."

87. What is the religious value of Spinoza's rationalistic creed? His plea for a higher type of piety than that held by believers in traditional doctrines, as, for example, when he says that "the freedom and blessedness of man consists in a clear knowledge of the unalterable order of the world and in a willing resignation to it, or in love to God which shuts all caprice of thought and all selfishness of desire," is really a mild form of fatalism. It is the negative solace of Marcus Aurelius, Seneca, Cicero, and other Stoics. It is simply a yielding to the inevitable. In the hour of death, it finds negative comfort in the thought that all men die; it is consoled in mis-

fortune, by reflecting that even the most fortunate have their troubles. On much the same principle, those who have lost their faith in a personal immortality find poor comfort in the solidarity of the race, and think with a grim satisfaction of what their lives shall contribute to future totality of being.

88. What is Spinoza's argument for the being of God?
It is this: Not to be able to exist indicates a want of power; to exist denotes power. If, then, only the finite exists, the finite is more powerful than the Infinite, which is impossible. Therefore, either nothing exists, or both the finite and the Infinite exist.

89. How does he verge upon pantheism? As he proceeds, he steps over the bounds of theism and confounds God with the universe. Thus, he says: "As besides the one infinite substance there can be no other, all that is, must be thought of as in God, or as a mode of existence of the one Infinite and all-embracing substance. God is not an external Cause that works with free will, but is the indwelling cause that works from the necessity of His nature.

90. How do his theories resemble the old doctrine of the Fates, to whose decrees the gods themselves were subject?
He represents God as without imagination or possible alternatives. He cannot conceive of various worlds differing in their nature, nor could He have made the existing order of things in any way different from what He has made it. To use his own phraseology: "Things could not be produced by God in any other way, or in any other order, than that in which they have been produced." He condemns the opinion of those who hold that God does everything with respect to goodness, for this appears to assume something outside of, and not dependent on, God, and to which He looks as a type, and to which He directs Himself as an aim. In other words, it would subject God, who is the only Infinite and absolutely perfect being or thing, to something above or beyond Himself. Goodness, with Him, is not a pattern or an aim, but a nature. He cannot be improved by any aspiration or purpose.

91. What was Spinoza's theory of the relations of mind and matter? He made what he called the one Infinite Substance to consist of, or to possess, two attributes, viz.: Thought and Extension. Thought embraces all the Divine activities in the realm of mind; extension embraces all motion or activity in the world of matter. The two attributes move in the same order. "The order and connection of ideas", he says, "is the same as the order and connection of (material) things." This same duality (of God) is carried on in relation to man. Thus, the human body is a modus of the divine activity in extension; while the human mind is a corresponding modus of the Divine thought. This again is pantheism, since human action, whether of the body or of the mind, is only a specialized manifestation either of the

Divine thought or of the Divine extension.

92. How would the philosophy of Spinoza militate against some of our popular theories? It was, in effect, hostile to the modern doctrine of development. In the rejection of teleology, or the doctrine of final cause and corresponding purpose in creation, he excluded the idea of the realization of ends prefigured in the constitution of things to be developed, and as Pfleiderer contends, "the rejection of development makes it impossible to understand the historical life of mankind and historical religion in particular."

93. What says Pfleiderer of his inconsistency? "Spinoza never transcended or overcame the contradiction of his system. On the one side, he set up a religion of reason for those who knew, a religion quite detached from history, consisting in the intellectual love of God, the power of which as a practical motive may well be thought problematical; while, on the other side, he degraded historical religion to a mere product of irrational imagination, the practical value and force of which, though acknowledged, is quite incomprehensible in the absence from the religion of any elements of truth or reason."

94. Name briefly some further points of Spinoza's philosophy. A few points which, if extended and elaborated, would require much time, may be briefly stated.

(a) Spinoza made will and intellect one and the same, so that man as a mode of existence of the Divine thought is thoroughly determined in every one of his acts of judgment.

(b) The slavery of the passions is not to be overcome by commands and exhortations, however authorative, but only by supplanting a wrong affection by a purer and stronger one.

(c) Virtue is simply the power to act according to the laws of one's own nature, which is the same thing as preserving one's own being; therefore, the impulse to self-preservation is the first and only foundation of virtue. But, as the mind, so far as it is reasonable, can only find its advantage in that which is highest and best, it results that the highest good and highest virtue of the mind is the knowledge of God.

(d) He works out at last a philosophical doctrine of salvation, in which abstract theories of the cold dry intellect occupy the place of ethical motives and affections, and, supplanting faith and fear alike, prove a sedative rather than a peace of the soul.

(e) And these practical judgments, or theoretical conclusions, are not at all matters of free will, for being only definite modes of the Divine thought, they are fully determined for us. In all this, he is emphatically condemned by Pfleiderer, who recognizes the moral impulses as the strongest elements of our nature.

(f) Quite consistently with the above, Spinoza held that this intellectual love of God is so passionless that it begets not the slightest wish to be loved by Him in return, or to receive any favor at His hands.

(g) Spinoza unhesitatingly refuses to regard the belief in a future world or our own immortality as giving any support to religion or morality. They would rather prove harmful, as fostering a hireling spirit.

(h) Pfleiderer quotes with admiration what he calls a splendid and truly religious statement, as follows: "Salvation is not the reward of virtue, but virtue itself; and we do not rejoice in it because we have previously subdued our lusts, on the contrary, it is because we rejoice in it that we are able to subdue our lusts."

95. Give a summary estimate of Spinoza. In a final estimate of his philosophy, it is fair to accord to him a genuine sincerity and a high degree of reverence for religion. He had been educated in the Jewish theology. Though a Jew, he was also familiar with the New Testament and its theology, for which he had a respect. He was also a philosopher, adopting the independent methods of thinking which he had learned from Bruno and Des Cartes. Though expelled from the Synagogue, he still cherished an apparent candor in dealing with Jewish theology. As a citizen of Amsterdam and filled with a patriotic appreciation of the freedom then newly won by the Netherlands, he hoped to build the true interests of the state as well as of religion on his philosophy. But, like Böhme, Bruno, Des Cartes, and others, whose teachings we hope to consider, he was so carried away with enthusiasm for his own particular theories that he had no misgiving in sweeping away the consensus of the wise men of the ages, and was perfectly sure that he had discovered the secret of the universe and found the true God in simple thought and extension.

GOTTFRIED WILHEIM LEIBNITZ.

96. What was the ground of Leibnitz? The philosophic starting point of Leibnitz was exactly the opposite of that of Spinoza. Spinoza found only the one substance, having thought and extension. Leibnitz constructed his world from myriads of monads. "Spinoza would be right if there were no monads .... things would then have no ground of existence in themselves, no substantial basis, since this rests on the existence of the monads alone." These simple monads are not with him dead material atoms from which, as he often argues, life could never be explained, and especially not the ideas and changes of them which make up the contents of our lives. The movements apparent in nature cannot result from any mechanical conjunction of dead atoms, and external movements of such atoms. The movements must be understood as the inner action of simple unities and the latter must be considered living and independent forces.

97. How did Leibnitz differ from the old Hindus? The Nyaya philosophy of the Hindus built the world from atoms, but they found the moving force in Adrishta, or the habit of matter formed in a previous cosmos; atomic philosophers of our day generally recognize behind the atoms an unknown First Cause, but with Leibnitz the atoms or monads were living entities, with intelligence, in fact, immortal souls. Each was a living, acting, microcosm.

98. How is the action of monads described? Activity in the monads consists in ideas or perceptions and the striving after change in the ideas. No monad is ever without ideas, because its life consists in these. Not only in dreams, but even in dreamless sleep, these monads or ideas are slightly active. In the lowest forms of animal life, the semi-intelligent monads serve for a low species of instinct. In the higher animal soul and the still higher rational soul, the monads are of a higher order.

99. How are mind and matter related? With Leibnitz matter and mind are only the lower and higher forms of the same spiritual substance; both are full of monads, living and active forces. Of those which come into the category of mind, the highest only reach the rank of human consciousness. These monads are entirely independent of each other in its being and in its action. It is a microcosm - a living soul.

100. How then do all act together? Not by any interdependence, nor by the operation of any present outer force, but by "a preëstablished harmony", conceived by the Creator, but so stamped upon each monad, that it is now its own nature to act in harmony with every other monad, or with such others as will cooperate in the world's general plan. One is reminded of what we call chemical affinity, which exists between certain chemical elements.

101. How does he use this hypothesis? Leibnitz immediately proceeds to build upon this theory, as if it were axiomatic. Thus, upon this assumed preëxistent harmony which only God could have established, he bases an argument for the necessary existence of God; and he contends that the proofs thus derived are equal to mathematical demonstrations.

102. How does Leibnitz add to Anselm's argument for the being of God? He adds to his argument that we conceive of God as the most perfect being, and that existence must be one of His perfections, this requirement, viz.: that we show the possibility of His perfection. He holds that the Anselm theory, that the idea of God supposes his necessary existence as the source of that idea, must be supplemented by the harmony of that idea with our other innate ideas.

103. Give his a posteriori argument. He reasons a posteriori for the being of God thus: "Every man knows that he him-

self is a real existence. Everything that had a beginning, must have been produced by some other. Empty nothing cannot produce a real being; therefore, something must have existed from eternity. But the eternal source of all things must possess the sum of their powers. Therefore, the eternal must be almighty. Again, man has personality and intelligence, and it is impossible that he should have been produced by an impersonal and unintelligent force. But an all-powerful and all-intelligent being is what we call God.

104. What is Pfleiderer's criticism? Pfleiderer, following Kant, asks by way of objection, how the fact that I exist proves that something always existed, and if it did, how do we know that it was one only, the cause of all things and intelligent?

105. Where lies the fatal flaw in Leibnitz's argument? The weakest point lies in the confusion which he introduces into our conception of the relations of mind and matter. If both are spiritual entities, higher and lower, and possessing the power of independent thought and action in each monad, might not highly sensitive matter in some possible combinations produce man? Aside from his untenable monadic theories, his argument would seem to be sound as far as it goes. It would prove that the author of our being must be at least as intelligent and personal as we, but might not prove him to be eternal.

106. How does he supplement his argument? He reinforces his argument by reference to his assumption of a preëstablished harmony. This implies unity and it must be back of all and, therefore, be eternal.

107. How does he describe the being of God? "The nature of God Leibnitz explains in a threefold way; as infinite power which is the source of all, perfectly wise intelligence containing the ideas, the possibilities, the eternal truths; and beneficent will, which among all possible things chooses the best. His power has being for its object, his wisdom or intelligence has truth, his will has goodness." "His mind is the source of essences, or the what; his will is the source of existences or reality."

108. How does God dwell in monads? His attributes are in every monad, and only in Him are they complete and infinite. They can put forth ideas but they are dim and confused. But God thinks all things, past, present, and future. He is the primal and also the final cause. All monads strive toward Him as the whole. As God is primal and final cause He unites the kingdom of nature and the kingdom of grace.

109. How do the monads emanate? Leibnitz speaks of the monads as "proceeding by constant radiations from the Deity from moment to moment." Yet (quite differently from the present tendencies of speculative thought) he declares that God "must not

mundane soul of the
be conceived of as an intra mundane soul of the world, but as a supra-mundane intelligence, a world architect and Governor."

110. How does he assert the freedom of creatorship?

His theory of creation is, that out of the competition of all possible things - which were clearly discerned and compared, God chose the very best and with mathematical precision. What we have is an absolutely and minutely perfect realization of the best - best in every respect. He chose thus, not of necessity, but in freedom, yet in a sense He was bound by His reason, for it is inconceivable that He should not have chosen the best.

111. What is Leibnitz's theory of the world origin?

Each monad carries in itself the reason of its own changes, and since each one might otherwise have a reason of its own and a mode of action of its own and the myriads of monads might not so agree as to create a real unity in the developed cosmos as a whole, it was necessary that their reasons and their actions should be predetermined by some one higher power. Leibnitz, therefore, conceived of what he called a *preëxisting harmony* among the monads. The living idea in each was predetermined to act in unison with all the rest in forming the world. This is the corner-stone of his theological system.

112. How did he utilize this preëxisting harmony?

He made it a chief proof of the existence of God. And, by this process, he declared that we have a higher proof of God's existence than of anything else, except our own existence. It is equal to a mathematical demonstration. The *a priori* or ontological argument of Anselm and Des Cartes, viz.: that the notion consciously recognized in us, that God exists, must have some sources higher than ourselves, therefore, the notion is proof that God exists - this argument Leibnitz approved, as far as it goes, but he considered that even stronger than this is the necessity that the living and self-acting monads, whose existence he did not for a moment question, was an argument stronger still.

113. What was the view which Leibnitz took of miracles?

He did not regard them as impossible, because they do not conflict with eternal laws of nature, but only with those which rest on God's free choice and which, therefore, leave room for variations and exceptions. On the same ground, he maintained the possibility of such doctrines as the Trinity, the Incarnation, the Eucharist, and the Resurrection.

114. How did he maintain the necessity of regulating our faith by reason? To deny the place of reason, would be an abuse of God's gift and so mar our faith by dishonoring Him. "If faith were not founded on reason, how could we defend our preferance for the Bible as against the Koran? How does one sect decide against another?"

115. How does he define piety? As "Love to God springing out of a knowledge of the Divine perfections. It must be an enlightened love."

116. What was his doctrine as to the admission of evil? God permitted it as the sine qua non of good. It came in as a condition of the best possible world. We should not know health if we had not known sickness, nor joy without sorrow.

THE GERMAN "ILLUMINATION".

The gap between Leibnitz and Kant is filled by Pfleiderer with several names which represent progressive shades of speculative thought. He places first in this list, Christian Wolff, of the eighteenth century.

117. What was Wolff's relation to Leibnitz? Wolff systematized and popularized the philosophy of Leibnitz; only thus could the age of Wolff appreciate Leibnitz. The teleology of Leibnitz was not sufficiently utilitarian for the period. It could not understand how the end at which all things aimed should be simply the working out of each part into the complete perfection of itself, and of its relation to the general harmony. According to Leibnitz, the world would find a sufficient raison d'etre in itself, if no intelligent being beheld its wonders. According to Wolff, the earth was made for man chiefly. Wolff turned the popular thought toward some ulterior object found in the highest good of mankind.

118. What is Pfleiderer's criticism? He condemns the naive egotism of Wolff and the Illumination and this unphilosophical method of making principles depend upon an end outside of themselves. In true philosophy, the world is its own glorious end. By Wolff, it is a means to an end, and that end centres in a part of itself. He makes the world a machine, set in motion at the beginning and running on by its communicated force then given.

119. What was Wolff's view of revelation? He saw no need of any revelation, save that made in the order and constitution of nature. He could not quite dispense with a historic revelation, as a phenomenon, but he was not ready to yield assent to it as proof. Hence, various efforts to distinguish between the spheres of the natural and the historic revelation.

120. What question does Pfleiderer raise? He condemns Wolff for his premises; for he accepted the traditional ideas with too little question, and then bothers himself endlessly with the task of getting on with them. Wolff accepted the notion that theology, or rather the Scriptures, have furnished the philosopher with many religious truths, ready to hand, and thus saved the time and trouble of discovering them. He only has to

prove them. This Pfleiderer calls bad philosophy. What was needed first was to test the premises, and this was the lesson subsequently taught by Kant.

121. What was Wolff's proof of the being of God? It is thus given by Pfleiderer: (1. a posteriori) "We exist. This existence must have a sufficient cause. Such a cause cannot lie in a being which has the grounds of its existence in another being. It must, therefore, be a necessary being, which needs no other for its existence, but has the sufficient cause of its being in itself. Such an ens a se can have neither beginning nor end. It is, therefore, eternal and original. It cannot be composed of parts, but is an ens simplex. It cannot, therefore, be the world, which has parts, or our souls, for, consciously, our souls are like the world, limited." But if our souls and the world are less than God and He is the ground of our existence, we may reason from our existence and that of the world to His

greater existence as necessary to ours. But all this supposes that God has produced the best possible world, and that implies other worlds less perfect, or, in other words, that God chose this out of many possible worlds.

122. What was Wolff's view of miracles? They belong to the possible alternatives which might have been adopted into the regular order, but were not. Pfleiderer condemns Wolff's inconsistency and looseness in admitting this element of possible change and yet maintaining that the will of God is unchangeably determined by His knowledge from all eternity.

123. What is the a priori proof? Wolff adds an a priori proof of the existence of God, from our notion or concept of the most perfect being. The ideal must point to a corresponding reality.

124. What is his theory of creation? Creation is described by Wolff, quite in accordance with Church dogmatics, as a bringing forth out of nothing, by a free miraculous act of God, in time, which was at first followed by a miraculous condition of the world, which, however, proved the foundation of the regular order of nature. All the souls of men were created at the first creation, and they then preëxist in a state of germ in the particles of matter; all actuality is given them, in each instance, at the time of conception.

125. What criticism does Pfleiderer make here? How the beginning of the creation is to be reconciled with the proposition mentioned above, that God's willing and doing are a single eternal and unchangeable act, Wolff never attempts to explain, any more than he explains the contradiction that exists between the assertion of the possibility of super or un-natural miracles and the propositions that the order and course of nature remain the same as long as the world lasts, that nature is compelled to observe the laws prescribed to her by God, that He creates nothing further within the world now existing, that the forces

of nature are never relaxed, and therefore, need no further divine activity to come to their aid.

126. What is Wolff's theory of miracles? He begins by saying that an immediate revelation, in which God communicates ideas to the human soul, is only possible by means of a miracle, whether a psychological or a physical one. But as God has all power, there is no reason why he should not be able to make a miraculous revelation as well as perform any other exceptional act.

127. What inconsistency does Wolff show in this matter? While he bases the possibility of miraculous revelation on the fact that divine power is without limit, he yet proceeds to stipulate that revelation must conform to certain conditions, e.g. it must reveal only those things which could not be known by natural means; it must be given in the traditional sense understood by the hearer; it must conform to the rules of grammar, and rhetoric, etc. Pfleiderer justly maintains that these factitious rules are not, in fact, adhered to in traditional revelation and could not be.

REIMARUS, THE GERMAN DEIST.

128. How did Reimarus modify the position which had been taken by Wolff? He cut loose from all his compromises with orthodoxy and took the ground of a positive rationalism.

129. How does he assail traditional faith? He asserts that the faith of each man in the truth of his religion is based, on the traditions of his fathers, therefore, on the accident of his birth; but that a reasonable man ought not to base his belief on the fact that his father believed this or that; on the contrary, we should examine the religion of our fathers, with reason and without prejudice.

130. How are acts of faith distinguished? Reimarus insists, as Leibnitz had done, on the essential difference between faith in an immediate revelation experienced in a man's own soul and traditional beliefs based on alleged revelations once made to others. What we have before us in the latter case is merely human testimony of a divine revelation, which those who call themselves the messengers of it claim to have had; and this testimony must be examined according to all the rules which are usually applied in judging of other human testimony.

131. What says Reimarus of miracles? "No miracle can bring together things that are contradictory, and vice cannot be miraculously transformed into virtue. And, for this reason, if for no other, doctrines which are doubtful or irrational can never be made credible by miracles, because all we can know of the latter is drawn from foreign testimony of a very doubtful nature."

132. What fault does Pfleiderer find with his conclusions? That Reimarus sought to prove that alleged supernatural revelations and miraculous stories admit of a natural interpretation, and that their claim to divine origin is, therefore, unworthy of credence. But his critical procedure was glaringly onesided and the results obtained by it are at this day universally acknowledged to be erroneous. The error of Reimarus did not lie in applying to the Biblical narrative the principles of reasonable inquiry; this was his right. It consisted rather in the very defective notion he had of the principles of rational criticism. Where the Biblical sources report supernatural occurences, Reimarus' plan was to eliminate the supernatural element from history, merely explaining it after his own fashion on natural principles, so that chance and error, preconcerted arrangement and conscious deception, formed the chief factors of it.

133. What then was Reimarus' defect? He lacked that play of fancy which would have saved his criticism from bald, cold rigidity. It does not occur to him, says Pfleiderer, that the whole story may be a legend which, though not founded on a historic basis at all, yet need not be arbitrarily invented. To the world of legend, of myth, of national and religious epos, the cold, unfanciful common-sense of the Illumination was singularly blind. The material error of Reimarus lay in that dogmatic Deism which he shared with Wolff and with the popular philosophy of his day, and which admitted only two alternatives with regard to the Biblical narrative. The persons, doctrines and occurences of the narrative were either purely divine, directly divine messages and acts of power, or they were purely human assertions and inventions. In the former case, all was true and perfect down to the very letter; in the latter, the greater part was made up of lies from the first.

134. What would Pfleiderer substitute for what he calls the wooden dogmatism of Reimarus? He would find a rationalistic middle ground theory which seems but little better; his is a revelation by development in the human understanding. He says: "This cast-iron Deism had no conception of such a divine revelation as does not come to man ready-made from without, but is brought about within him, in the development of his religious nature, and for this reason, has at each point a divine side and a human side; and while it is nowhere without truth, is nowhere the pure truth or the whole truth. This idea, the pivot of all modern philosophy of religion, was indicated by Lessing in his "Education of the Human Race" and matured by the critical philosophy as the ripest fruit of the Kantian critical method.

135. How does Pfleiderer generalize the common philosophic error of the eighteenth century? "The want of historical feeling, the incapacity to leave out of sight one's own views, and to transport oneself into the spirit of other times, peoples and religions, are felt in the most harsh and striking way in

Reimarus' "Defence of the Reasonable Worshippers of God", but these mistakes are by no means peculiar to him. The whole line of thought of the eighteenth century exhibits these traits. Its intellect was of that disjunctive logical order which everywhere sees an either ... or,- light or darkness, - truth or error ... It discovered no natural progress from the lower to the higher, no law of development, no immanent reason. It fails in this way because it did not know spirit as that which is subject to natural conditions. And of all the phenomena of history, this levelling intellectual "Illumination" could least of all do justice to religion, the most lively manifestations of which spring, not from the reason, but from the heart, and clothe themselves, not in clear cut notions, but in imaginative pictures and mysterious symbols.

136. What was the spirit of this "illuminated" Deism?
The Illumination was as exclusive and intolerant in its own way to positive religion, in its various ecclesiastical forms, as orthodoxy is wont to be to the heterodox, only that the intolerance of the Illumination rather pitied its opponents, as mistaken slaves of superstition, than hated them as godless unbelievers...

ENGLISH DEISM.

137. What views were represented by Herbert of Cherbury?
He maintained that the principles of knowledge are to be found in our innate ideas, these are universal in human minds, and on them morals and religion are based. One cannot, therefore, be an atheist without the abdication of reason.

138. What were Herbert's five catholic, or universal, truths? That there is a God; that it is man's duty to worship Him; that the chief elements in worship are virtue and piety; that repentance and reformation are a part of worship; and, finally, that there are future rewards and punishments.

139. What were his ideas of revelation? That it is twofold: (a) that God implants in us a longing to know Him; (b) that He silently points us to Himself as the object of our love, and this is done by displays of His goodness.

140. What did he teach concerning the first religion?
That it was pure, but by the influence of priests it was corrupted by ceremonies and false beliefs - all heathenism is a result of this degeneracy. Pfleiderer charges the Illumination, English as well as German, with clinging to this notion and condemning everything which did not square with this assumption of an originally pure faith..

141. What was the distinctive view of Hobbes? It was a "full blown naturalism." As "all knowledge sprang from sensation", he concluded that all moral and religious views have their root in sensuous and selfish impressions, impulses and af-

fections. Thus, fear of enemies first led man to social compacts, and at length, to choose leaders. All ideas of right and wrong grow out of this social and prudential relation. So, in like manner, fear led to the worship of celestial powers, and the consequent sense of dependence is the root of all religion.

142. To what relation between politics and religion did this lead? As the fears of communities led to the framing of laws, so the religious fears and selfish interests of men led to the framing of creeds. At last, the philosophy of Hobbes led him to assume that the laws and the creed should be entrusted to the same hand, or that the Church and the state should be united under one supreme authority.

143. Describe the philosophic standpoint of Locke.
It was the opposite of that of Herbert. He denied the existence of innate ideas and taught the empirical notion that the mind, at first a tabula raza, gains all its ideas from internal and external experiences. He reasoned that, instead of common ideas of God, the nations have different conceptions of Him, and some have scarcely any at all. The world itself teaches us that it must have had an architect, and our own consciousness is evidence of a higher consciousness.

144. What was Locke's belief respecting revelation?
That it is possible, and that in Christianity, it appeared in fact, but he insisted that no revelation could stand against the higher tribunal of reason.

145. By what beautiful illustration did Locke compare reason and revelation? He held that we can no more accept revelation against reason, than we can substitute a telescope for our eyes; yet a telescope may immensely extend the vision of the eye.

146. What was the view held by the Earl of Shaftesbury - a philosophic writer of the eighteenth century ? (a) He maintained with great earnestness freedom of thought; no man should be afraid to think, or to allow others to stop him from thinking. Men who halt at such a behest are like horses who stop at the bidding of a driver. (b) He thought the best test of all religious opinion lay in their ability to endure ridicule. This would at once distinguish reality from fanaticism. (c) He rejected Hobbes notion that virtue is the result of experience; it is a reality, a principle, as truly as the love of music.
(d) He rejected the doctrine of rewards and punishments, as demoralizing to the highest impulses of religion; it reduces people to the weakness of children, who are governed by the rod on one side and sweets on the other. For this reason, he thought Christianity lacking in the heroic virtues of friendship and patriotism. (e) He considered religion essential to the highest virtue, and declared that the highest perfection of virtue depends on faith in God. (f) He maintained, with Leibnitz, that the world is the best possible, on the whole, and that it seems

otherwise only because we cannot see the end from the beginning.

147. What was the task accomplished by David Hume?
He really closed the career of English Deism by showing its half-way, and therefore inconsistent, position; that it was too closely bound by traditional theology to engage in untrammeled criticism, and yet was too sceptical to be truly religious. It had undertaken to maintain a religion of reason, based upon the two propositions of a belief in the existence of a personal God and the sure immortality of the soul. Hume questioned everything. (a) In his "Dialogues concerning Natural Religion" (1778) he assailed the doctrine of a personal God; and in his "Natural History of Religion", he questioned the immortality of the soul. (b) He denied the cosmological proof of Divine existence because it takes for granted the a priori notion of an ultimate cause which we know nothing about. (c) Again: He denied the argument for the immortality of the soul derived from the nature of the soul, on the ground that all we know of it is in connection with the nominal functions of a body. (d) Against eternal punishment he urges, that if it exists anywhere, is must show itself in this world, and that, if strict justice is not executed here, as it is not, how can we expect such a result anywhere else?

148. What was Hume's argument against miracles? He greatly elaborated the contention that any such deviation from the natural order of things was violently opposed to universal experience and not to be believed.

149. What was his argument in regard to the origin of religion? He held, with Hobbes, that it was fear and hope that first drove men to seek their gods in the powerful forces of nature, and at length, invest them with personality. He ridiculed the idea that monotheism was the earliest religion; as well might we suppose geometry to have preceded agriculture.

150. What was the relative value which he assigned to monotheism and polytheism? There was not much to choose, though monotheism had the disadvantage of being the more intolerant. On the whole, he thought it desirable that the different religions should exterminate each other and leave the world to the quieter, if also darker, realm of philosophy.

151. What does Pfleiderer say to this alternative?
He calls it "a cheerless result"; yet he seems to feel that this cold blank and cold negation has a salutary effect in dispelling the self-satisfied illusion of that half-way religion of reason which Deism had exploited.

IMMANUEL KANT.

152. What was the distinction which Pfleiderer ascribed to Immanuel Kant? That Kant first gave to criticism a scientific character. Lessing had based it on natural endowment and general culture, but Kant, by making man's knowledge of his own mind the key to the knowledge of the world, became the real founder of modern philosophy. He destroyed the old metaphysics and reared a new structure.

153. What are the sources of knowledge? All knowledge springs (a) from the content of the senses and the a priori forms of Intuition (space and time). (b) As intuition and thought are subjective, we cannot really know the objective world, but only its phenomena within us. We have a perception but not the thing perceived, we infer that. "There is", says Kant, "a deep gulf between thought and being, which nothing can overcome; we cannot think if nothing exists; an absolute being or things in themselves are the conditions of all thought, but what exists we cannot know."

154. What says Pfleiderer of this? He finds a contradiction here, since if we cannot know anything about these things which are the condition of all thought, then we cannot assert anything about their existence.

155. Who, in our time, has reproduced this contradiction? Herbert Spencer, in asserting that God is unknowable and yet that the existence of the Absolute is deeply stamped upon the human consciousness, seems to have followed Kant, and he is open to the same charge of inconsistency.

156. What use has been made of Kant's lame conclusions? Pfleiderer thinks that Kant himself was half aware of his difficulty, and therefore, varied in his statements. But Kantian enthusiasts have tried to interpret him in a way consistent with himself, each adding something of his own view; but they have turned out, as a result, a number of widely differing Kants. He gives Prof. Edward Caird the credit of a fair and discriminating view of Kant, and one not blind to his defects.

157. What does Pfleiderer say in view of these confused representations of Kant? He says: "There is all the more reason, therefore, that we should submit the question, whether Kant's position as to the unknowableness of the thing in itself is established on tenable grounds, and is in full agreement with his own declarations elsewhere."

158. What is Kant's argument? He argues thus: Space and Time and the Categories of the understanding are not received from experience, but are forms of intuition and thought contributed from ourselves to the matter of sensation, consequently, they are merely of subjective validity; they belong only to our representations of things, not to things in themselves; therefore, things-in-themselves are shut out from our knowledge.

159. How does Pfleiderer answer this? He says: "Granted that the forms of knowledge form a part of our constitution and are the prius of all our experience, it is by no means on that account excluded as a possibility, that in the same forms in which we apprehend and think them, the things may also exist in themselves, and that thus objective forms of existence may correspond to our subjective knowledge. The impossibility of a parallel between the fundamental forms of the knowing mind and of real being, Kant has nowhere established.

160. What is the alternative which Kant lays at the basis of his transcendental deduction of the categories? "There are", he says, "only two cases possible in which synthetic representations and their subjects can coincide, stand in a necessary relation to each other, and, as it were, imply one another. Either when the subject is essential to the possibility of the representation, or the representation to that of the subject."

161. How does Pfleiderer reply? In the first case, the relation is only empirical, and the representation is never a priori possible. And this is the case with phenomena in respect of that which makes them capable of being perceived. In the second case, however, the representation is an a priori definitive in regard to the subject, when it is possible only by means of it, to comprehend something as a subject."

162. What further alternatives does Kant present? "There are only two ways in which a necessary accordance of experience with the conceptions can be deduced from the subjects of them; either the experience makes the conceptions possible, or these the experience." And in the preface to the second edition, he says: "I may either assume that conceptions adjust themselves to their subject, and then I am in perplexity as to the manner in which I am able to have any knowledge of it a priori; or I assume that the subjects, or what comes to the same thing, experience, in which only they are known as subjects given, adjusts itself in accordance with these conceptions."

163. How is this met? "As the first assumption would make any a priori knowledge impossible (and this alone has the quality of universality and necessity, as it actually is given, for example, in mathematics), Kant thinks that in stating it he has furnished an indirect argument to show that the second assumption is the only possible one. It may sound exaggerated and absurd to say that the understanding is itself the source of the laws of nature, and consequently, of the formal unity of nature, while yet it may be true that the understanding through the categories is the law of the synthetic unity of all phenomena, and for that reason, is the first and original cause of the possibility of experience in respect of its forms. Here we at once see, and it is a thing which Kant expressly states, 'that nature in itself is nothing else than the sum of phenomena, and not a thing-in-itself, but merely a multitude of mental representations.'"

164. How does Pfleiderer connect this experience of mental representations, necessarily, with the world of outward reality? He says: "Whoever holds (as Kant does), that the existence of *things in themselves* is the self-evident presupposition, basis and correlative of phenomena, can scarcely avoid the inference that the form of experience thus derived from the understanding through the application of its conceptions to the "multitude of its mental representations", can only claim validity in proportion as this subjective form in which the representations are arranged corresponds to the objective connection of the things themselves."

165. What passage is quoted from Kant's "Deductions of the Notions of the Pure Understanding", 1st. Edition? "We find", he says, "that our thought of the relation of all knowledge to the subject of knowledge includes a certain element of necessity, since that is, the subject is regarded as that which prevents our experiences from assuming random or arbitrary forms, but determines them a priori in a particular manner, because they having to stand in relation with a subject are under a necessity to agree with one another in reference to this subject, that is to possess that unity which makes up the notion of a subject."

166. What contradiction does Pfleiderer charge upon Kant, in his statement that the ideals of the reason can only be applied as a regulative principle, and not as a constitutive principle, in interpreting nature? He says: "Kant clearly lands himself in a contradiction at this point". And he then shows that Kant, in his *Prolegomena*, declares that "the ideas of the reason" may even be a hindrance to the principles of the knowledge of nature formulated by the understanding; while in the *Critique of the Judgment*, he says that we cannot explain the adaptation in nature apart from the supposition of an intelligent principle; and "in that case the idea of God would really be a basis for the interpretation of nature". And he holds that Kant's limitation of our knowledge to phenomena has no tenable foundation. Indeed, Kant himself is constantly breaking through his own imposed limits.

167. What does Pfleiderer say of Kant's assumption that our forms of knowledge have only a subjective validity? "It is untenable, as it leaves a gap. It overlooks the fact that the forms of our conception and those of actual being may coincide."

168. What does Pfleideres say of the breach existing in Kant's dualistic metaphysics of deism? That it appears, on the theoretical side, an impossible hypothesis because incompatible with the regularity of our knowledge; whereas, on the practical side, it appears as a necessary hypothesis, because it is an indispensible requisite to the needs of the soul.

169. What is Kant's argument for immortality? The reason of man demands perfect goodness. But this, because he has a

sensual nature within and many antagonisms without, cannot be realized in this short and experimental life. It remains, therefore, that the realization of unconditioned good, or the full attainment of the moral law, demands an endless life.

170. How does Kant build upon this the further truth of God's existence? The synthesis of virtue and happiness which alone can fulfill the law of reason, can only be realized in the supersensible causality of a being who is all-wise, beneficent and omnipotent. The practical reason, therefore, postulates the being of God as a condition of realizing the highest good. This moral proof, according to Kant, takes the place of all theoretical proofs, which the dialectic of pure reason discards.

171. What distinctions does Pfleiderer derive from Kant's theology? He says, Religion consists in the recognition of all our duties as Divine commands. The difference between revealed and natural religion is thus indicated by Kant: that, in the former, I must know a thing to be divinely commanded in order to acknowledge it as my duty; in the latter, on the contrary, I must know a thing to be my duty in order to regard it as a divine injunction. He who holds the revealed religion to be necessary, is a Supranaturalist; he who holds it to be needless, is a Rationalist; he who holds it to be impossible, is a Naturalist.

172. How does Kant's Categorical Imperative virtually suppose the existence of God? Thus: If the consciousness of duty to something unconditioned and supreme is a reality, as distinguished from all conditioned motives of action, it implies a supersensible relation of our highest being to something higher still, and why may we not infer that that something is the prototype of what is highest in us?

173. What is Kant's criticism of the Cosmological argument for the being of God? That it extends the Category of Causation, valid only in the sphere of experience, back to a supposed First Cause, concerning which experience teaches us nothing, and that we thus fall back upon the necessary Being, supposed in the Ontological argument, as a starting point, or as an assumption, and not really as a fact.

174. What flaw appears in this reasoning? It assumes that the idea of cause loses its validity by the mere circumstance of being carried back of our experience, whereas, all that is essential to the necessity of conceiving of a cause is unchanged.

175. What does Kant recommend in relation to the "moral exposition of the Bible"? Biblical expositors must expound according to the "norm of rational religion". Literal or historical interpretation is only to be sanctioned so far as it agrees with the religion of the moral reason. The state should see that able expounders be provided.

176. What is his view of the evil bias of human nature? As against the shallow optimism of the popular philosophy, Kant had the moral earnestness and moral insight to discern in that philosophy the virtual loss of that consciousness of moral evil in all humanity with which historic man has always had to struggle. "And this, Kant made the starting point in his philosophy of religion".

177. What place does Kant assign to Christianity among religions? As other faiths are largely superstitious, religion really begins with Christianity. He claims that Jesus was the first to declare statutory faith to be worthless and moral faith alone to be saving; and that He, in His life and death, afforded an example of it.

178. What, according to Kant, is really the essential element in Christian faith? Not a belief in historical statements concerning the death on the cross, which can be only human, but a belief in and adoption of the moral idea illustrated in the person and life of Christ.

179. What similar doctrine did he teach concernig faith in the inspiration of the Scriptures? That our faith should rest, not on historic testimony to their authenticity, but on the evidence of divinity in their moral contents; so that we may say that "the Bible deserves to be cherished, morally applied and made the foundation and the guiding star of religion, just as if it were a divine revelation."

180. How does Kant almost unconsciously lay the foundation for a belief in supernatural grace?

181. What is Kant's view of the relation of Judaism and Christianity? He saw only an accidental and not a genetic relation. He hardly regarded Judaism as a religion. It was only a priestly aristocracy, something like Brahmanism. It demanded legality, instead of morality. It differed from all real religions in the fact that it dealt with temporal instead of future rewards and punishments. It did not teach immortality, as did all other ethnic faiths.

182. What was his ground with respect to what are called the "operations of grace" in the human heart? He could see no criteria by which to distinguish them from the natural phenomena of our own active powers and, therefore, considered them dangerous self deceptions which could only lead to fanaticism. He granted the possibility of such divine influences on the human spirit, but held that we have no faculty for recognizing and interpreting them.

183. What may be given as a summary of Kant's distinctive principles? (a) He held, first of all, that all knowledge springs from two sources, viz: sensation and the a priori forms of Intuition (space and time) and of Thought, or the Categories of the Understanding. As these forms of Intuition and Thought

are in ourselves, we cannot know things in themselves, but only their phenomena subjectively conceived. "Nature itself is only a multitude of mental presentations." The thing in itself may correspond very nearly to our conception of it, but we can never have proof. There may be an intellectual "preestablished harmony" between phenomena in the mind and the realities without.

(b) Kant arrived at his alleged conception of the Absolute by eliminating all predications and possible human conceptions, by a process of pure reason. At the same time, he admitted what he called the practical reason, and this impracticable dualism runs through all Kantian philosophy.

(c) Kant maintained what he called the moral reason, which must judge upon all religious subjects and regulate all ethics. The law of reason must ignore all consideration of prudence or other material motives. It rests upon the Categorical Imperative, which is equivalent to saying: "Act so that the maxim on which thy will on every occasion proceeds may at the same time be capable of being applied as a principle of universal legislation." In his cold rationalistic conceptions, he overlooked all the elements of sympathy, love and hope, which are essential to religion. Virtue must be something more than a reasoned out legal service.

(d) Immortality must be presumed, because this short life leaves all problems incomplete, and because the synthesis of virtue and happiness can be complete only in a supersensible Causality, there must be a God, as a postulate of practical reason.

(e) Religion, according to Kant, consists in the recognition of all our duties as divine commands. This is good, but Kant is weak in his separation between our beliefs and things in themselves. He seems to say: "Act as if there were a Supreme God and Ruler, for perhaps there is".

(f) We are saved, not by any outward atonement, but only by the reproduction in us of that highest divine life which Christ most fully embodied.

(g) Judaism is scarcely a religion; and the ethnic religions are, for the most part, mere superstitions; Christianity was the first real and valuable faith, and this must be judged by the life and words of Jesus and not by the creeds.

(h) The Bible must be interpreted by a moral exposition conforming to our reason, and the state should provide expounders. The inner light which is often attributed to the operation of grace, is to be questioned. Prayer cannot change the wise plans of God, but it may draw us into attitudes of love and trust. Sacraments, as well as public prayer, may be useful in binding the body of believers together in united and solemn observances.

(i) Kant's philosophy was too full of inconsistencies to form a permanent school of philosophy, but he has left detached principles which have entered as factors into other systems; and the vigor and power of his general influence are scarcely excelled.

LESSING.

184. What were the chief teachings of Lessing?

That the truths of history (as in historical Christianity) cannot be proofs of eternal truths of the reason.

That the Bible is not Christianity, for this existed before the Bible and was orally taught. It contains truth, but is not all true and has not all the truth.

That religion is a development, and that revelation was made only in germs which were to be complete when thought out by the reason.

That the ethnic religions are only progressive stages in the religious education of mankind.

That the first religion was the purest and that polytheism was a development downward.

That a new impulse and opportunity were given to the education of the race by taking one nation and teaching it the notion of one God, and by holding out chiefly the motives of temporal good and not clearly revealing immortality and future rewards.

That Isreal, after all, had to learn from the Persians the broader notion of a God, not of one nation but of all nations, and from the Greeks, the doctrine of immortality.

That Christ and the New Testament first revealed the complete doctrine of immortality ("brought life and immortality to light" and thus became the best educational religion for mankind.

That all the intricate, and in his day, questioned doctrines of the New Testament were capable of being elaborated into truths of the reason, and this was intended when their germs were revealed.

That as social and political constitutions sprang from an agreement of society to agree upon common principles which should be binding, so traditional creeds had sprung from common agreement in doctrine.

That, in a naturalistic way, the religion of Christ is the only religion of pure humanity, the only true religion of the Everlasting Gospel, as against all positive legal and exclusive religions - traditional Christianity not excepted.

That many a true Christian is to be found outside the Church and many false ones in it.

That the truth of religion cannot be established by historical criteria, but by manifestation of spiritual life.

That the chief end of man is not to be found in what is so often called the solidarity of an improved race, but in the highest individual good of each and all, and that immortality will take the form of transmigration.

JOHANN GOTTFRIED HERDER.

185. What were the characteristics of Herder? He took an opposite ground to that of Kant with respect to the various religions. Instead of sweeping away all that preceded Christianity, he included them all in a historic development. He made history a continuation of the operations of nature. He followed Lessing in this respect.

He rejected the idea of an extra-mundane or supra-mundane God. He said: "God is not the world and certainly the world is not God. But, as far as I can see, this extra and supra do not help the matter." He disbelieved all special purposes of God, as breaking the chain of nature and interfering with the totality of a beneficent world order. Those who assign to God special purposes generally do so in their own selfish interest and perhaps against the interests of somebody else. He regarded so-called Providence as a magical power which narrow and selfish minds use for their own ends. He, on the contrary, preferred a conception which thought of God as interested in the whole of nature. Man is the link between two worlds, and he alone of created things reaches into a supersensual realm and lays hold on immortality. As the world of natural order was brought out of chaos, so reason and equity are evolved out of a confusion of rude powers, and this, in part, is man's task.

186. What was Herder's idea of revelation? He regarded it as simply a providential direction of the human mind. It is not opposed to man's reason, but it unfolds it. He protested against that mechanical theory which makes the inspired person "a mere organ pipe for the wind to blow through, a hollow machine without any thought of its own". "Should the eye be made blind to enable us to see?" Inspiration is the illumination and arousing of the best powers of the mind. Herder defined Christtianity to be "the knowledge of God as the Father", and as such He was revealed by Christ.

187. How would he criticize the early Church? Instead of worshipping Christ as the embodiment of the true religion of humanity, the Church drifted into "an unthinking worship of His person and his cross. Sacrifice and the crucifixion of the flesh became the basis of fanaticism, branching into celibacy, asceticism, pessimistic contempt for the present life, and chiliastic hopes for the speedy end of the world. Herder loved the Bible, but he interpreted it freely, as a book written by men and for men.

GOETHE.

188. What first led Goethe to dissent from traditional theology? He felt that the creeds gave but a narrow and inadequate idea of God, whereas God's infinitude is at least as great

and varied as all the aspects of nature would indicate.

189. How then would Goethe learn of God? Through the **Bible; but also through nature, music** and art; through every **beauty of character,** and noble deeds, which are the reflection **of** God's goodness; through every noblest human relationship and every joy and satisfaction of life.

190. What was **his** belief as to the origin of religion? He believed that great men, in different lands and ages, had discerned each some particular aspect of the divine nature and that, even if we admit a measure of good in them all, we shall have learned but little of the Infinite; and if this be true, no religion with its contribution, however small, should be despised.

191. How did he dissent from the ethics of Kant? Both Goethe and Schiller made vigorous war upon his cold and hard system of morality. It seemed to them only suited to slaves under the lash. They would have rather the joyous and loving obedience of children. Goethe could not endure the sense of duty prescribed in hard and fast lines. The very idea of command seemed to him humiliating, as implying resistence or unwillingness, and suggesting force.

192. What elements did Kant honor in Christianity? Its moral earnestness, its acute and truthful diagnosis of sin and man's moral necessity, as growing out of radical evil. The idea of atonement, grace, salvation through another's suffering, was distasteful to him. Goethe held precisely the opposite position. He disliked the austere elements which attracted Kant and gloried in the compassion and grace and redeeming love, while he could never brook the terrors of the law.

193. What was Goethe's view of immortality? He traced the notion of a continuation of our mental powers hereafter to their irrepressible activity. "For", he said, "if I work unceasingly to the end of my life, nature is under obligation to show me another form of existence". What Goethe hoped for was not a spiritual heaven, but one of just such activities as he was pursuing here, just as the Mohammedan or the Indian prefigured the heaven of his choice.

194. What was Goethe's conception of morality? He thought of it as a God-given power, not an altruistic development springing from the compact of society. It is innate and original fineness and beauty of nature. It is revealed in largest measure in great and gifted souls, and these by their deeds and teachings have raised others, and created standards.

195. What was Goethe's general view of life? He stood at the opposite pole from all asceticism. He was an unrestrained child of nature and believed that this world was made to be enjoyed. He would cultivate all the highest powers, but he also was too lax with regard to some of the lowest. He was not a safe leader for the self-indulgent masses. He thought it obligatory on man to combine duty and pleasure. He was opposed to the hard, dry, metaphysical morality of Kant on the one hand, and the ascetic, other-worldly, and self-immolating rigors of ecclesiasticism, on the other. He commended acquiescence in the ordering of nature, but the peace of God which he thus found consisted largely in doing as he had a mind to. His ethics were emphatically Hellenistic and optimistic.

196. What was his attitude toward Christ? One of great reverence. This he glowingly expressed shortly before his death. The four gospels were accepted, not as literal history, but as true reflections of the loftiness which went out from the person of Christ. He said: "I bow before Him as the Divine revelation of the highest principle of morality."

JOHANN GOTLIED FICHTE.

197. What were some of the distinctive features of Fichte's philosophy? (a) He first fully applied Kant's philosophy to religion. He defined religion as the representation of the moral law under divine command.

(b) He had first been repelled by the persecuting orthodoxy of the Church; then he was even more disgusted with the frivolous profane scepticism of the "Illumination", "the empty and unedifying chatter of free thinking". "We are wearied by it", he said; "we feel its emptiness, the nullity of what it gives us in respect of that sense of the Eternal which is found after all to be ineradical in us."

(c) He distinguished religion from morality by the fact that, while the latter drives or constrains us, the former leads or allures us to the beautiful, the good, and the true. "Religion is a harmonious fundamental disposition of the soul." "It is an inner spirit which penetrates all our thought and action."

(d) Fichte verged closely upon pantheism when he said: "But so soon as man abolishes himself purely, entirely to the very root, God alone remains and is all in all; man can produce no God for himself, but he can do away with self as the great negation, and then he passes into God."

(e) He seemed to think that corporeity is all that separates us from God, as limiting us in time and space, yet he dared not quite admit this conclusion.

(f) In the truly religious man, moved by love to God, "there is no fear in regard to the future, for the Absolutely Blessed is continually leading him towards it; no penitence for the past, for in so far as he was not in God he was nothing.

(g) Fichte's views concerning the Church and the function of its public teachers is so unique and so suggestive of burning questions of the times that I quote Pfleiderer's rendering of them, as follows, - the easygoing ethics of the passage will not win assent. "It is the special function of the minister of the Church to perform in the name of all, what is properly the duty of all. To this end they must start from that on which all are agreed, namely, the symbol; but they must also go beyond the symbol to that on which all ought to be agreed. Ministers must "have a grasp of the best and most assured results of the moral culture of their age, and must lead the people to it." To this end it is necessary that they should see deeper than the individuals into the meaning of the symbols, and have a more profound, more learned insight into the moral idea; at the same time they must not go too fast, nor betake themselves away from the common consciousness of the others, since in that case they would no longer be speaking to all, or in the name of all, but only in their own. They have a right to utter their private convictions in the character of scholars, but not in their public function as teachers of the people or servants of the State. "For in the sphere in which he is a teacher of the people or an official, the minister is not a scholar, and where he is a scholar he is not a teacher or official. It would be an oppression of conscience to forbid him to set forth his peculiar views in learned writings; but it is quite right to forbid him to produce them in the pulpit, and if he is properly enlightened it is unconscientious of him to do so." It is the bounden duty of every one who has to influence the people with a view to their practical conviction, to treat the symbol as the basis of instruction; it is by no means his duty to believe it in his own heart. The symbol is changeable, and should be undergoing constant change by good, useful, practical teaching. This further progress, this elevation of the symbol, is the very spirit of Protestantism, if that word is to have any meaning. To cleave to what is old, to strive to bring the general understanding to a standstill, is the spirit of Papistry. The Protestant starts from the symbol, but goes on to the Infinite; the Papist goes to the symbol as his ultimate goal; and he who does the latter is a Papist in form and spirit, though the contents of the propositions beyond which he desires that mankind should not go should be Lutheran or Calvinistic or of any other creed."

SCHLEIERMACHER.

198. What were Schleiermacher's antecedents? He was of Moravian ancestry and was born and reared in a community of the Brethren of Hernhut. He had been well trained and he evinced a devout spirit, but he at length broke with the faith of his fathers, though he was equally at variance with the coarse scepticism of the Illumination. He was an idealist, at length, but his abiding religious spirit saved him from that "onesided narrowness of the empty consciousness" seen in the Romanticists. He leaned toward the higher idealism of Plato and Spinoza.

199. How did he modify his idealism, or subjective religion of consciousness? He bound it to the natural order and harmony of the universe. Otherwise, he thought, it would be a mere

shadow with no corresponding substance.

200. What was his estimate of Spinoza? He admired him almost to the length of worship. "Join me", he said, "in offering a tribute to the manes of the holy and rejected Spinoza. In holy innocence and deep humility he reflected in himself the eternal world and saw in turn how he himself was its chosen mirror; full of religion was he and full of the Holy Spirit." But the admirer was more devout than the admired.

201. In what respect did Schleiermacher dissent from Kant and his followers? He rejected the notion that religion is a thought out and elaborated intellectual product, destitute of all the immediateness and feeling which are most essential to worship. "The Wolfian Illumination", says Pfleiderer, "had reduced religion to a set of reasonable thoughts about God and the world; Kant had reduced it to moral maxims and postulates; every one had scored out and banished from religion all feeling and imagination."

202. Into what other extreme did Schleiermacher run? To the very opposite. He saw almost nothing in religion but feeling and impressions. Others had made it a thing of featureless abstractions; he founded all upon emotions and experiences which might, or might not, prove universally valid. In heading off a powerful and dangerous drift of the times, his influence was very great. Had he been less onesided and extreme, he would have been a masterly apologist. He was a champion of the religion of the heart.

203. How did he dispose of the weak arguments which had been used in defence of the Christian faith? He built very little upon dogma or Church authority, and he despised all commercial or political arguments, such as the value of religion to society, or the state. "For such ends as these, religion will not come down to you from heaven. Why do you not fix your eyes on the religious life itself?" He looked upon religion as neither metaphysics nor morals, though involving both, but something to be welcomed for its own lofty nature's sake. "The example of women", he said, "shows that it is possible to be moral without knowing any doctrine of morals."

204. What was Schleiermacher's ruling thought with regard to the soul's relation to the Infinite? It is man's duty and privilege to think of himself as a mote in the universal sunshine of the universe. The all in him and himself in the all. "Viewing the universe, I pray you, familiarize yourselves with this idea; it is the pivot of my whole discourse; it is the highest and universal formula of religion, from which we may find out her nature and her limits. The true object of religious contemplation then is the Universe. This is to be seen immediately nowhere, mediately everywhere in the life and nature of man."

205. Present a summary of some of Schleiermacher's religio-philosophical concepts.

(a) Religion is differentiated by the differences of those who experience it, and none should be intolerant toward another. Only religious systems are intolerant.

(b) Religion is in its nature quiet and peaceful and forgetful of self. To urge certain forms and acts upon others is presumptuous, though as means merely, they may be useful to us.

(c) A miracle is only an event which the religious fancy of believers clothes with wonder and mystery.

(d) Revelation is every new disclosure of the universe and the inner life of the universe to man.

(e) Inspiration is the general expression for the fulness of freedom determined by the highest spirit or genius.

(f) Prophecy is any forcasting of what remains of an event which has half appeared.

(g) Scriptures as commonly apprehended are splendid expressions of a spiritual life once felt by their authors; but now, as dead books, they are a kind of mausoleum from which a living spirit has fled.

(h) Nor can we know God by building up a conception of Him out of labelled characteristics which somebody has grouped and listed in formulas. He must be revealed in the individual soul.

(i) It matters little whether we think of God as personal or not; either view may be attended with a like intensity of feeling.

(j) The common idea of immortality is self-contradictory; for how can we think of existence in time as endless or infinite? True immortality, according to Schleiermacher, is this: "In the midst of the finite to be one with the Infinite and to be eternal at each moment; that is the immortality of true religion."

(k) Schleiermacher shows the same inconsistency as our modern agnostics, e.g. Herbert Spencer. He denies to us the possibility of knowing God, and yet he presupposes a definite notion of Him whom we cannot know.

(l) Schleiermacher held that the great achievement of Christ lay in the clearness with which He showed that all that is finite needs help from the Infinite.

(m) The Holy Scriptures became Bible by their own power; they rose naturally into their own place, but they were not proscriptive of other sacred books.

(n) Schleiermacher grew into greater reverence toward Christ as life advanced. He welcomed various mediators at first, but came, at last, to know but One as "the perfect type of goodness, whose complete God consciousness was the one original place of the being of God in man and the infinitely active power of redemption and atonement for the race."

DES CARTES.

206. What was the philosophy of Des Cartes? **Rene Des Cartes**, who was born in 1596, became sceptical of all preceding philosophy. He assumed that we must first clear the way by doubting everything. Yet one thing we are sure of; we think. "Cogito, ergo sum." From this starting point, Des Cartes reasoned out many things in regard to one's own mental powers. Then, from our innate ideas and their conclusions we may build up other and wider ranges of truth, e.g. We have an idea of God. This could only have been implanted in us by a real corresponding being. We think of Him as the most perfect being, and as reality is a necessary perfection of such a being, God must necessarily be real. In like manner, various attributes of God were reasoned out. Des Cartes too widely separated the duality of mind and matter. Matter is essentially extension, mind is essentially thought. The body he regarded as a skilful piece of mechanism, with the soul located in the pineal gland of the brain. Body and soul may each have a degree of independence; the relation is only a sort of expedient.

HEGEL.

207. What was the achievment of Georg Wilhelm Frederich Hegel? Pfleiderer ascribes to him the theory that the different religions of the world are the stages in the development of the religious nature of man. Each prepared the way for a higher. Some of these stages still coexist, Fetishism being the lowest and Christianity the highest. In this, the absolute religion, the mind of man for the first time becomes conscious of its freedom in God.

208. What difference does Pfleiderer point out between Hegel and Schleiermacher? He leans too much to the intellectual element in religion, while Schleiermacher makes everything of feeling. Yet Hegel, in his intellectual way, exhibits a deep conviction, devotion, and even pathos of the heart. He speaks of religion as a consciousness absolutely free, the consciousness of absolute truth.

209. What is the fundamental thought in the Hegelian philosophy of religion? "It proves religion to be true by recognizing in it the process and the form of consciousness by which the spirit lifts itself up from its natural restriction to the true freedom of God which its essence requires."

210. How did he regard the theory of Schleiermacher and the faith philosophers, that feeling is the chief element in religion? He did not deny that God may import emotion to the human soul, but he criticized the undue emphasis given to feeling. Feeling may be good or bad, true or mistaken. Reason must have a voice in the matter. When one attempts to draw arguments from

his feelings, it is time to close the discussion. Even the love of God in the heart must be more than an impulse; it must become a state and so constitute character. Feeling is always largely concerned with self, while reason in her exercise and enthusiasm of truth will forget herself.

211. What was Hegel's idea of faith? It is not an accumulated mass of outside testimonies; it must have taken root in the consciousness as a living plant of righteousness. It is more than belief in proofs. Real faith has a degree of reciprocity. It is the Divine and the human spirit witnessing together. "What is my doing is then God's doing and conversely."

212. What is Hegel's starting point in his dialectic? He begins with the *notion* rather than with the *fact*; in this regard following Plato, and not Aristotle. Thus, the notion or fundamental idea of religion has unfolded itself by a gradual development of the *particular* religions of history. The early childlike cults had only dim and partial conceptions. These matured into various higher types, as the *loftiness* of the Hebrew religion, the *beauty* of the Greek, and the outward *utility* of the Roman. Then came the absolute religion in Christianity, in which the *notion became phenomenon*, notion and appearance coincided.

213. What was Hegel's view of man's primeval state? It was one in which the spirit was at one with nature, and was not one of superior excellence. There was only a negative condition. The loss of such innocent insensibility was not an irremediable misfortune, but rather a divine necessity. In the supposed evil there was, from the first, an element of healing. The highest good of man must come through discipline and conscious choice and purpose. One is reminded of the principle of the old Druids that moral security could only come through experience and victory.

214. What element runs through all Hegel's speculations? It is an all-controlling idealism. He builds nothing on the foundation of historic facts, except as they may be employed as selected material for his theories. For example, he ignores the historic foundation of Christianity in Judaism. On the same principle, he constructs a trinity of his own, viz.: (a) God himself in eternity; (b) God as self divided in time, and the history of redemption; (c) God as returning within himself, in the process of atonement. Thus only do we find God distinguishing Himself from Himself. The idea of numbers and also that of different personalities is rejected.

215. What profound conception (whether true or false) enters into Hegel's theory of God's triune manifestation? He holds that every living being has in itself elements of contradiction. "Only dead intellect is self-same and identical, but in the idea the contradiction is solved, and only the solution is the spiritual unity."

216. What is Pfleiderer's comment on this point? He says: "This philosophy of Christianity reaches its highest ground in its doctrine of the division and atonement of the spirit. This is one of the profoundest contributions ever made to this central idea of the religion of redemption. The difference lies in the very nature of God, but receives a definite existence as an independent other, as world; but as the world derives its existence entirely from God it is destined to return to its origin, and to pass from the division to the atonement."

217. What was Hegel's view of the admission of evil into the world? Evil accompanies human freedom from the first and as its first manifestation; freedom in its nature implies opposition as a possibility and could not otherwise be known even to oneself.

218. What was his view of atonement? It is the overcoming of all division or antagonism between ourselves and ourselves, and between our spirit and the Divine spirit. Man can truly know himself only when he is taken up into God in friendly relations, and this conscious oneness is made possible by God's condescension to us as Man. "Spirit enters into the consciousness of religious - not philosophic - humanity in the form of a visible object."

219. What was his estimate of Christ? The Godman is not recognized as a historic reality, but only as a necessity in the consciousness of the Church. Christ's preaching, full of heavenly pathos and power, convinced man that the reconciliation of God to man was a reality. "Seek ye first the kingdom of God"; "Blessed are the pure in heart" - "such words", says Fichte, "belong to the greatest that have ever been uttered." "The kingdom of heaven and purity of heart contain a far greater depth of meaning than the inwardness (or subjectivity) of Socrates." The fullness of Christ's divine relationship as a power of atonement appeared only after His death, not in the ordinary sense of a vicarious sacrifice, but as a more complete realization of the Divine in the hearts of the Church.

SCHOPENHAUER, THE PESSIMIST.

220. Briefly describe his system. A disciple of Kant in the main, he soon branched from Kant's distinction between the subjective concept and the thing in itself, and reached the conclusion that the concept itself is illusive and that the only thing we can be conscious of is will. Will is the one thing that is known to us immediately and not like everything else as merely given in idea.

(a) The will is, therefore, the comprehensive thing in itself. It is all in all.

(b) This universal and all governing will is a blind, unconscious force. Intellect, as a function of the brain, is a servant or instrument of the will, a sort of lamp to shine on its path.

(c) Everything objective is idea and thus only appearance.

(d) And yet we are told that intellect, which represents and originates idea, is only a function of the brain - a flat contradiction.

(e) The evil of the world and how to get rid of it, is the underlying theme of all Schopenhauer's speculations. And his method of redemption is not that of Christ, but rather that of Buddha. The world itself is evil. Schopenhauer's gospel is the gospel of pessimism.

(f) Schopenhauer adopted the severest types of Augustinian dogma, only with a view to subsidizing them in proof of his pessimistic views of the world.

(g) The end of his speculations led to the goal of world destruction. "Nihilism", says Pfleiderer, "is the eschatology of this philosophy." Evil is inwrought in the whole world order. "Man's greatest sin is in being born." In the necessary conflict of volitions, all evil lies. Harlman, a disciple of Schopenhauer, involves God himself in the same struggle, and eternal nothing is the remedy.

LOTZE.

221. What is Pfleiderer's characterization of Lotze? He evidently regards him highly, as a fair minded and well balanced philosophical writer. He recognizes the merit of Lotze's work in dealing with the pluralism of Herbart and others, where Lotze proves conclusively that the soul-like entities (monads), which with Leibnitz he admits, cannot act and interact in the harmony of the world with the interference and direction of some intelligent and absolute Spirit. Lotze thus really works out his proof of the being of God from the interaction of Leibnitzian monads. Leibnitz explained this interaction by an inner sequence of the peculiar states of the monads. Lotze showed that this were impossible without a common bond in an outer force.

222. Wherein does Pfleiderer approve, and how does he disagree? He approves Lotze's clear insistence that the God whose existence he proves, must be intelligent and personal - at least that it is more reasonable to suppose Him to be possessed of personality than to be merely a vague and unthinkable inteligence or power without personality or purpose. Pfleiderer takes issue with what he considers his extreme idealism in regarding spiritual existence as the only reality, and the visible world only a phantom world in which God, who thinks the world, also enables men to think it, or imagine it, though it has no more substantial reality.

COMTE.

223. What is Positivism? It arose in connection with Auguste Comte, who was born in 1798, and who held that intelligence in its development passes through three stages, viz.: (a) The theological or fictitious; (b) The metaphysical or abstract; (c) The positive or scientific. In the theological, the mind resorts to anthropomorphisms and the supposed interference of supernatural beings. In the metaphysical stage, the anthropomorphic and miraculous are done away, and causality is magnified and abstract forces are recognized, though in fact they are mere negations. The third, or positive stage, dispenses with both anthropomorphism and causality and depends on law.

224. How does Comte's realism appear? He held that the mind addresses itself to facts and phenomena. By law is meant only the relations of phenomena. Concrete reality takes the place of all superstition and all metaphysics alike. Comte greatly extended the application of physical science and its methods to mental and moral philosophy, and especially, to sociological questions. The social relations of man were everything and there was no need of God. The only religion was the religion of humanity.

225. What were the contents of Comte's philosophic system as a religion? It was a religion having neither God nor soul but, what Pfleiderer calls the chief fetish, of humanity. As humanity had its origin upon the earth, Comte represented, the earth also is the "great fetish." As to man, the female sex enjoys the highest place in his system, as being specially endowed with feeling. In the Church of humanity, many great names of history, as Moses, Homer, Shakespeare, Frederick the Great, etc., are applied to the months; names of heroes of the second grade are assigned to the Sundays of the year; but Jesus and the Protestant Reformers are omitted. A millenial future of sociological religion was prefigured by Comte. What was fantastic in his system soon fell away, but his application of physical science to mind survives.

HERBERT SPENCER.

226. Give a brief characterization of Mr. Spencer. He was born in Derby in 1820, and for a time was a civil engineer. Becoming a philosopher, he subsidized the positivist doctrine that physical science may cover many of the subjective processes of thought and emotion, and finally, through a very wide generalization of facts and experiences of mankind, he constructed a complete theory of evolution, in which Darwin's doctrine of man's physical development from lower forms of life was extended to intellect and morals and to all social and political interests of human history. Schwegler sets forth Spencer's com-

plete chain of development thus: First in order of evolution is the formation of simple aggregates of atoms, e.g. molecules, spheres, systems; then, the evolution of more complex aggregates or organisms; then the evolution of the highest product of organization - thought; and lastly, the evolution of the complex relations existing between thinking organisms, or society, with its regulative laws both civil and moral. Spencer's greatest work lies in his support and extension of Darwin's theory of evolution and in his application of it to anthropology and sociology.

OTTO PFLEIDERER.

227. What is the merit of Pfleiderer? This eminent theological Professor in the University of Berlin must be regarded as one of the ablest men of our time, in his analytical power as applied to theology and especially to philosophy. His Lectures on the Philosophy of Religion, published in four translated volumes by Williams and Norgate, London, are a marvel of labor and research and deep insight; and his Gifford Lectures, of 1894, published in this country by G. P. Putnam's Sons, sustain his high reputation.

228. What is his position? (a) Pfleiderer is far from being an orthodox theologian; his rationalizing tendency is very marked, but he seems fair and discriminating, and in this view he has rendered valuable service. There is scarcely one of the renowned philosophers of Europe in whose speculations he has not pointed out grave, and in most cases, fatal flaws. And he has greatly neutralized their influence by showing how they have devoured each other. No careful student of Pfleiderer can be led into any blind fascination for Kant, or Hegel, or Hume, much less for Comte or Schopenhauer.

(b) Pfleiderer rejects the formulas of traditional dogmatism, as he regards it; but he equally and more contemptuously rejects the coarse and illogical scepticism of the German Illumination and the English Deism. He also dissents from the hard intellectual morality of Kant. He finds a real content of pure and lofty religion in the Church, though he cannot accept literalness and stiff uncompromising dogma. He finds in the Scriptures a poetical, and sometimes even mythical, element, which he deems valuable, and quite consistent with the theory of a divine revelation.

(c) Pfleiderer gives full value to theoretical knowledge, but he also supplements and strengthens it with practical knowledge. He says: "While theoretical knowledge must be always relative and approximate, and must come short of absolute truth, it receives from the practical side a supplement which raises it to full conviction." Thus our consciousness demands the assumption of the reality of the outer world, and practically also we are

constrained to make that reality the basis of our purposes and acts. And then our author adds: "It is not otherwise with the conviction of the reality of God; it is the joint result arrived at from the agreement of theoretical arguments and practical motives."

(d) Pfleiderer maintains that the Scriptures are all the better for being couched in such simple or poetic or allegorical terms as appeal to all classes, even the little child, instead of using exact and scientific terms. It could not otherwise meet the wants of mankind of all ranks and in all ages. It is enough that they contain the truth, and that in warm and vitalizing expressions.

CONCLUSION.

In following the course of philosophic speculations for the last three centuries, though in brief outline, we are impressed

(1) With the variety and contrariety of the systems that have had each its day; and with the futility of them all as means of finding out God, or discovering the secret of the universe. Even the nature and operations of the human spirit have eluded human scrutiny in large degree, and the theories that have been advanced as to the sources and development of knowledge have been numerous and conflicting. Our conviction is only deepened that if God is to be known by mankind, He must be self revealed. Philosophy finds no substitute for a Divine revelation, and the clearest form of revelation is that given through a Divine personality in human form and possessing human sympathies.

(2) The place occupied by philosophy has been so large, the study of it has been so thorough, so manifold, so long continued and so complete, that the question what it can and what it cannot do, ought to be well nigh settled; no new system of metaphysics can hope to solve those mysteries of existence which have so long baffled the greatest intellects.

(3) No one system of philosophy has survived as a system. The best of them have only left some deposit of influence, to be utilized, though perhaps modified or even distorted by succeeding philosophers. There are today no implicit followers of Spinoza, or Leibnitz, or Kant, or Hegel. Those who sympathize most with Comte, take many exceptions and all reject his fantastic social theories, and only join in his worship of hard human facts. It is too soon to judge of Spencer's place, but already he has begun to wane.

(4) Philosophy has shown its inadequacy as a gospel of hope for the masses of men. It only appeals to thinkers and leaves the untaught multitudes with only a stone instead of bread. Plato recognized the fact that his teachings were only for the thoughtful; and similar sentiments were expressed by Voltaire. Still some of the German philosophers have condescendingly re-

cognized the value of dogma and ethical illusions for those who lacked the intelligence to grasp philosophy. The one thing that is certain, is that throughout the last three centuries of metaphysical speculation, men have needed as much as ever the support and solace of the Christian faith. And those who have chosen to despise Christianiy, as effete and useless, have seen ever increasing manifestations of its power.

But, on the other hand, it is worth our while to note, with just discrimination, the good which philosophy has accomplished.

(a) Its manifold development and progress have given impressive demonstration of the universal striving of mankind to solve the mystery of life and of the universe in which we live - our origin, our destiny, and the relations of the finite to the Infinite, of man to God. The highest intellects of the world have given their best energies to these problems. And the longings of human hearts to hold converse with the world of spirits and with the powers of a life to come, have given added presuppositions to the immortality of the soul.

(b) Philosophy has furnished a wholesome corrective to the errors of a dogmatic and corrupt ecclesiasticism. Even Protestantism has received from philosophy many a check upon fanaticism and better and more accurate methods of interpretation. From the time of Constantine to the rise of scholasticism, the Church slumbered on in ignorant subjection to an unquestioned and increasingly corrupt dogmatism, and the world grew ever darker. Even the extravagant speculations of the Scholastics - nay, even the Mohammedan philosophy of Averrhoes - was better than that; and none can doubt that the scrutinizing eye of philosophy has exercised a wholesome vigil over an exaggerated infallibility of ecclesiastical dogma.

(c) Philosophy has helped to adjust the relations of traditional faith to the modern developments of science. On the one hand, it has itself furnished answers and defences against the overconfident assumptions of extreme theorists who, practically denying the true meaning of science, have urged their crude speculations as scientific verities; on the other hand, it has corrected the onesided judgment of sincere but misguided defenders of the faith and broadened their capacity to apprehend truth in its symmetry. It has virtually driven materialism from the field, and its best expounders have maintained the belief in a personal God, as against the theories of blind, unconscious law.

(d) Philosophy has put the ban of discredit upon all low, coarse and presumptuous forms of unphilosophic and scoffing types of infidelity, from the German Illumination down to Paine and Ingersoll. It has raised the discussion of the greatest and most solemn questions of life to a grade of dignity far above the scale of platform buffoonery or witty sneers.